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A

COMPENDIOUS

GRAMMAR

OF THE

EGYPTIAN LANGUAGE

AS CONTAINED IN THE

COPTIC AND SAHIDIC DIALECTS;

WITH OBSERVATIONS ON THE BASHMURIC:

TOGETHER WITH

ALPHABETS AND NUMERALS IN THE HIEROGLYPHIC AND ENCHORIAL CHARACTERS;

AND A FEW EXPLANATORY OBSERVATIONS:

BY THE

REV. HENRY TATTAM, M.A. F.R.S.L.
&c. &c.
RECTOR OF ST. CUTHBERT'S, BEDFORD.

WITH

AN APPENDIX,

CONSISTING OF THE

RUDIMENTS OF A DICTIONARY

OF

THE ANCIENT EGYPTIAN LANGUAGE

IN THE ENCHORIAL CHARACTER:

BY THOMAS YOUNG, M.D. F.R.S. H.M.R.S.L.

FOREIGN ASSOCIATE OF THE ROYAL INSTITUTE OF PARIS.

Quicquid præcipies, esto brèvis; ut citò dicta
Percipiant animi dociles, teneantque fideles.

DE ART. POETICA, iii. 55.

LONDON:
JOHN AND ARTHUR ARCH, CORNHILL.

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PREFACE.

EGYPTIAN Literature has recently attracted particular attention. All that has come down to us of the Language and Literature of Ancient Egypt, is contained in the Coptic, Sahidic, and Bashmuric Dialects; and in the Enchorial, Hieratic, and Hieroglyphic Inscriptions and Manuscripts.

Without attempting to trace the origin of the Egyptian Language, we may just remark, that the learned Rossi, in his "Etymologiæ Ægyptiacæ," has shewn the affinity of a number of Coptic and Sahidic words to the Oriental Languages; which affinity, to a certain extent, it must be admitted, does exist. Nor need we be surprised at this, when we consider the intercourse of the Jews, Syrians, Persians, Chaldeans, and Arabians, with the Egyptians: but whether these words were originally Egyptian, or whether they were adopted from those languages, it is impossible for us to determine. M. Klaproth, a Gentleman well acquainted with Asiatic Languages, has also

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pointed out the resemblance of a considerable number of Coptic words to some in the dialects of the north of Asia, and the north of Europe: this discovery appears to have raised a doubt in his mind, of the African origin of the Egyptians. The fact is, the remains which we possess of the Egyptian Language, when separated from the Greek, with which it is in some measure mixed up, has no *near* resemblance to any one of the ancient or modern languages[a].

The importance of the Ancient Egyptian to the Antiquary will at once appear, when we consider, that a knowledge of it is necessary, before the Inscriptions on the Monuments of Egypt can be properly understood, and the Enchorial and Hieratic Manuscripts can be fully deciphered.

Nor is it of less importance to the Biblical Student. The Egyptian Versions are supposed to have been made about the second century[b]; and if they were

[a] Dr. Murray says, "The Coptic is an original tongue, for it derives all its indeclinable words and particles from radicals pertaining to itself. Its verbs are derived from its own resources. There is no mixture of any foreign language in its composition, except Greek." *Bruce's Travels*, vol. ii. p. 473.

[b] Zosimus, as quoted by Fabricius, says, that the Old Testament was translated into Egyptian, when the Septuagint Translation was made. "Biblia, tunc non in Græcam tantum, sed etiam Ægyptiis in vernaculam linguam fuisse translata." p. 196. See *Introduction to Sahidic Fragments*, p. 135.

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not the *first*, they certainly were among the most early Translations: and perhaps the New Testament is of equal, or even of greater authority than any of the Versions. The Coptic and Sahidic are two distinct Versions. The Translations of the Old Testament, as will readily be supposed, were made from the Septuagint, and not from the Hebrew Scriptures. These Versions will be found of the greatest use in determining the reading of many passages of the Septuagint, and fixing the meaning of many expressions. We may also observe, that the quotation from Jeremy the Prophet, in Matthew xxvii. 9, is found in fragments of these Versions of Jeremiah: it is different from the parallel passage in Zachariah xi. 12, 13. and agrees with the quotation in St. Matthew. The Sahidic New Testament contains many important readings, and merits the closest attention of the Scholar and Divine.

The only Coptic Grammar which the Author has seen deserving the name, is that prepared by Scholtz,

The Talmudists say, "It is lawful for the Copts to read the Law in Coptic." *Tychsenius.* See also *Buxtorf's Talmud. Lex.* p. 1571. Also, "It is permitted to write the Law in Egyptian." *Babyl. Talmud, Seder Med. Schal.* f. 115. and *Introduction to Sahidic Fragments*, p. 136. These expressions seem to imply the existence of the Law in Coptic.

For the arguments in support of the Translation of the New Testament into Egyptian, in the second century, see *Wilkins's Introduction to the Coptic New Testament*, and the *Introduction to the Sahidic Fragments.*

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and published by Woide, who added the Sahidic part. Woide's Grammar is a valuable work, and discovers indefatigable industry, containing a reference to the places whence his authorities are taken. It is, however, defective, particularly in the Negative Prefixes to Verbs: nor is it correct in the power which is assigned to the Verbal Prefixes. Had the Author seen this Grammar before he had collected most of the materials for his own, it is probable he would not have entered upon the task. He has availed himself of what he found in Woide's Grammar better suited to his purpose than his own materials.

The powers assigned to the Definite and Indefinite Prefixes to Verbs, it is hoped, will be found correct. The Prefix ϣⲁⲓ, &c., which most frequently expresses the Present and Perfect Tenses in Coptic, is given as the Present, and Perfect Tenses, Indefinite. ϣⲁⲓ, in the Sahidic Fragments, expresses only the Present. The Pluperfect Tense Indefinite is composed of ⲛⲉ, and ϣⲁⲓ the Perfect Indefinite; as the Pluperfect Definite is of ⲛⲉ, and ⲁⲓ the Perfect Definite. The Future Imperfect Tense is compounded of the Imperfect, and ⲛⲁ the sign of the Future; and the other Tenses are formed in the same manner. The Auxiliary Verb ⲟⲣⲉ has caused the Author much trouble, but he believes he has now rendered

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it plain and intelligible. The letter ⲙ, when found between the Prefixes and the Verb, has been pointed out as the sign of the Potential Mood. The power of ⲙⲟⲩ, when prefixed to Verbs, has also been alluded to.

The Rules in the Coptic part of the Grammar apply, in general, to the Sahidic; the figures in one part corresponding to those in the other. When the Sahidic varies from the Coptic, it is always noticed.

The terms COPTIC and SAHIDIC have been adopted in this work, instead of MEMPHITIC and THEBAIC, lest confusion should be created; as the former are used in those Egyptian Publications which have issued from the Oxford University Press.

The Author has now the pleasure of returning his most sincere thanks to William Osburn, Esq. F.R.S.L. of Leeds, who has published a valuable "Account of an Egyptian Mummy" which was unrolled at Leeds. To this Gentleman he is almost entirely indebted for the present division of the Prefixes to Regular Verbs, and for various judicious remarks.

The Author has spared no pains to render this little work as complete as he could: at the same time, he has compressed the matter as much as possible, giving nothing but what he conceived absolutely

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necessary. Defects, redundancies, and mistakes, will no doubt be detected, as the work was composed at different intervals, and while engaged in laborious duties. When the remaining part of the Grammar was about being printed, it was discovered that a portion of the Manuscript was lost, which the Author had hastily to prepare again. These things, he trusts, will obtain for him the indulgence of Egyptian Scholars.

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OBSERVATIONS
ON THE
HIEROGLYPHIC AND ENCHORIAL ALPHABETS:
WITH A FEW REMARKS RELATIVE TO THEIR USE.

THE glory of Egypt has long since passed away, but enough of its learning remains on the Sculptured Monuments, and in existing Papyri, to excite the most intense interest. These stores have long engaged the attention of the Learned, who have in vain endeavoured to decipher them, till our indefatigable and erudite Countryman, Dr. Young, and, after him, M. Champollion, undertook the task.

In the year 1814, Dr. Young commenced a close and laborious examination of the Triple Inscription on the Rosetta Stone. This stone, which is much mutilated, was discovered by the French, at Rosetta, four feet under ground, and was shortly afterwards brought to this country. The Inscription is written in Greek, in Hieroglyphic, and in the Enchorial, (εγχωρια)[a] or native character. Dr. Young entered upon the investigation, after the Baron De Sacy, and Mr. Akerblad, who had made a beginning to decipher the Enchorial Inscription, had given up the attempt. By writing the Greek above the Enchorial, which reads from right to left, and comparing one part with another, Dr. Young succeeded in

[a] This word is used in the Rosetta Inscription, and elsewhere.

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deciphering it, being aided by the words *King*, *County, and*, &c., which had been discovered. Dr. Young next turned his attention to the Hieroglyphic Inscription, which was much mutilated: this he also deciphered, by the aid of the two other Inscriptions. Having satisfactorily ascertained the name of Ptolemy, which was enclosed in a ring, or oval, he justly conceived that the characters, composing the name, might be used otherwise than symbolically: he therefore proceeded to apply these characters Phonetically, or alphabetically, as well as those contained in the name of Bernice, which he had ascertained; which was found with that of Ptolemy, on the cieling at Karnak: and by the aid of these characters, he succeeded in deciphering other groups. Mr. Bankes, who had received a communication from Dr. Young, while in Egypt, discovered the names of Ptolemy and Cleopatra on a Temple and Obelisk at Philæ, which corresponded with the Greek dedicatory inscriptions found upon the buildings, thus confirming Dr. Young's discoveries.

The letters in these names being thus ascertained and established, the system was taken up, and extended, by M. Champollion, and afterwards by Mr. Salt, our late Consul-General in Egypt. From the researches of these three Gentlemen, the accompanying Alphabet is constructed, which includes the whole of M. Champollion's.

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The names of kings, and distinguished individuals, are generally enclosed in rings, or ovals.

The characters are sometimes read from right to left, and, at others, from left to right, or from the top downwards: nor is the order in placing the characters always strictly observed, for in many instances it could not conveniently be done. We may state as a rule, that the characters are always read from the side towards which the animals look.

The Gender of Nouns is expressed by Articles, as in Coptic; the Hieroglyph , or , corresponding with п, or ф, masculine, singular; and the character , to т, ѳ, or †, feminine singular, in Coptic; as in the names of *Cleopatra*, *Arsinoë*, and *Bernice*. The character has the power of ϥ, in the Rosetta Inscription. If, in this instance, we may be allowed to reason from analogy, I should be induced to say that the plural is formed by , —, or ; agreeing with ни, Coptic, or perhaps by these characters doubled; as , =, or , неп, or ни, Coptic. The Plural is also formed by , and the Dual by , in the Rosetta Inscription. From the same mode of reasoning, I am inclined to think that the Genitive is formed by ; and the Prefixes, Pronouns, &c. by the grouping of several of the Phonetic characters; as, , пк, or п&к; , пч, or п&ч; , пс, or п&с; &c. Although these

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conclusions have not been established, yet some groups of characters appear to favour them.

The ALPHABETIC, or PHONETIC,[a] was one of the modes of Hieroglyphic writing; but besides this, the Egyptians had another, called the SYMBOLIC, which is subdivided into various kinds. One kind of Symbolic writing was by direct imitation, or pictorial representations of the things intended to be expressed; as, a bullock, or a ram, was represented by a figure of the animal; and a bow and arrow, by a graphic imitation of them. Another kind of Symbolic writing was the Tropical, or Figurative; that is, by metaphors and similitudes. The third kind of Symbolic writing was called Enigmatical. For in-

[a] Clemens Alexandrinus, who flourished about the second century, is supposed to mention with correctness the kinds of writing used by the Egyptians. His words are these:

Αυτικα οἱ παρ' Αιγυπτιοις παιδευομενοι, πρωτον μεν παντων την Αιγυπτιων γραμματων μεθοδον εκμανθανουσι, την επιστολογραφικην καλουμενην· δευτεραν δε, την ἱερατικην, ᾗ χρωνται οἱ ἱερογραμματεις· ὑστατην δε και τελευταιαν την ἱερογλυφικην, ἡς ἡ μεν εστι δια των πρωτων στοιχειων κυριολογικη· ἡ δε συμβολικη. της δε συμβολικης ἡ μεν κυριολογειται κατα μιμησιν, ἡ δ' ὡσπερ τροπικως γραφεται, ἡ δε αντικρυς αλληγορειται κατα τινας αινιγμους. ἡλιον γουν γραψαι βουλομενοι κυκλον ποιουσι, σεληνην δε σχημα μηνοειδες, κατα το κυριολογουμενον ειδος· τροπικως δε κατ' οικειοτητα μεταγοντες και μετατιθεντες, τα δ' εξαλλατοντες, τα δε πολλαχως μετασχηματιζοντες χαραττουσιν. Strom. l. 4. c. 4.

"Jam vero qui docentur ab Ægyptiis, primùm quidem discunt Ægyptiarum litterarum viam ac rationem quæ vocatur Epistolographica: secundò autem hieraticam, qua utuntur Hierogrammates: ultimam autem Hieroglyphicam; cujus una quidem species est per prima elementa, Cyriologica dicta; altera vero Symbolica. Symbolicæ autem una quidem proprie loquitur per imitationem; alia vero scribitur

stance, to express the sun, they formed a circle; and for the moon, they traced the figure of a crescent.

At what period Hieroglyphic writing was first used in Egypt, it is impossible to say; but the inscriptions upon the monuments carry us back to a very ancient date. The name of Tirhakah, king of Ethiopia, (2 Kings xix. 9.) who flourished about 700 years before Christ, was discovered by Mr. Salt, at Medinet Haboo, and at Birkel in Ethiopia, in Phonetic characters. M. Champollion[b] has also found at Karnak, the name of Shishak, king of Egypt, (1 Kings xiv. 25, 26.) who lived about 970 years before Christ, Phonetically written. "He is represented as dragging the Chiefs of thirty conquered

scribitur velut Tropice: alia vero fere significat per quædam Ænigmata. Qui solem itaque volunt scribere, faciunt circulum; lunam autem, figuram lunæ, cornuum formam præ se ferentem, convenienter ei formæ quæ proprie loquitur. Tropice autem per convenientiam traducentes et transferentes, et alia quidem immutantes, alia vero multis figuris imprimunt."

Porphyry has communicated much the same information on the subject:

Εν Αιγυπτῳ μεν τοις ἱερευσι συνην ὁ Πυθαγορας, και την σοφιαν εξεμαθε, και την Αιγυπτιων φωνην· γραμματων δε τρισσας διαφορας, επιστολογραφικων τε και ἱερογλυφικων και συμβολικων· των μεν κοινολογουμενων κατα μιμησιν, των δε αλληγορουμενων κατα τινας αινιγμους.

De Vit. Pythag. c. 11, 12.

"In Ægypto cum sacerdotibus vixit Pythagoras, et sapientiam didicit, ac linguam Ægyptiorum: litterarum autem tria genera, Epistolographicas, Hieroglyphicas, et Symbolicas, quarum illæ (Hieroglyphicæ) quidem res exponunt imitatione, hæ (Symbolicæ) vero sub Ænigmatis quibusdam latenter ostendunt."

[b] Seventh Letter from Egypt.

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Nations to the feet of the Theban Trinity." Among these he found written, in letters at full length, "Joudaha Melek,[a] the Kingdom of the Jews." This may be considered as a commentary on the above-named chapter. We may probably conclude in the words of the Poet:

"Nondum flumineas Memphis contexere biblos
Noverat: et saxis tantum volucresque feræque
Sculptaque servabant magicas animalia linguas."
Lucani Pharsalia, lib. iii. 221.

The Hieratic or Sacerdotal characters are immediately derived from the Hieroglyphic, which will at once appear on comparing them.

The Author does not feel himself called upon to say any thing further, either on the Hieratic or Enchorial manner of writing among the Egyptians; as the learned Author of the Appendix to the Grammar, to whom the merit of the discoveries in Egyptian Hieroglyphic and Enchorial Literature belongs, will more than supply the deficiencies. The Author considers it an honour to himself, and an advantage to the Reader, to have all that is necessary on the subject supplied by so able and judicious a writer as Dr. YOUNG.

The Enchorial Alphabet is composed from careful examinations of the Rosetta Inscription, and other Enchorial documents, published and in manuscript.

[a] Melek, in Hebrew, מלך, signifies *King*, and not *Kingdom*.

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HIEROGLYPHIC NUMBERS.

1.	𓏺.	21.	𓎆𓏺.
2.	𓏺𓏺.	22.	𓎆𓎆𓏺𓏺.
3.	𓏺𓏺𓏺.	30.	𓎆𓎆𓎆.
4.	𓏺𓏺𓏺𓏺. 𓍢.	40.	𓎆𓎆𓎆𓎆.
5.	𓏺𓏺𓏺𓏺𓏺.	50.	𓎆𓎆𓎆𓎆𓎆.
6.	𓏺𓏺𓏺 𓏺𓏺𓏺.	60.	𓎆𓎆𓎆 𓎆𓎆𓎆.
7.	𓏺𓏺𓏺𓏺 𓏺𓏺𓏺. 𓏺𓏺𓏺𓏺 𓏺𓏺𓏺.	70.	𓎆𓎆𓎆𓎆 𓎆𓎆𓎆.
8.	𓏺𓏺𓏺𓏺 𓏺𓏺𓏺𓏺. 𓏺𓏺𓏺𓏺 𓏺𓏺𓏺.	80.	𓎆𓎆𓎆𓎆 𓎆𓎆𓎆𓎆.
9.	𓏺𓏺𓏺𓏺𓏺 𓏺𓏺𓏺𓏺.	90.	𓎆𓎆𓎆𓎆𓎆 𓎆𓎆𓎆𓎆.
10.	𓎆. 𓍢.	100.	𓆼.
11.	𓎆 𓏺.	200.	𓆼𓆼.
12.	𓎆 𓏺𓏺.	300.	𓆼𓆼𓆼.
13.	𓎆 𓏺𓏺𓏺.	400.	𓆼𓆼𓆼𓆼.
16.	𓎆 𓏺𓏺𓏺𓏺𓏺𓏺.	500.	𓆼𓆼𓆼𓆼𓆼.
20.	𓎆𓎆.	1000.	𓆑. 𓆐.

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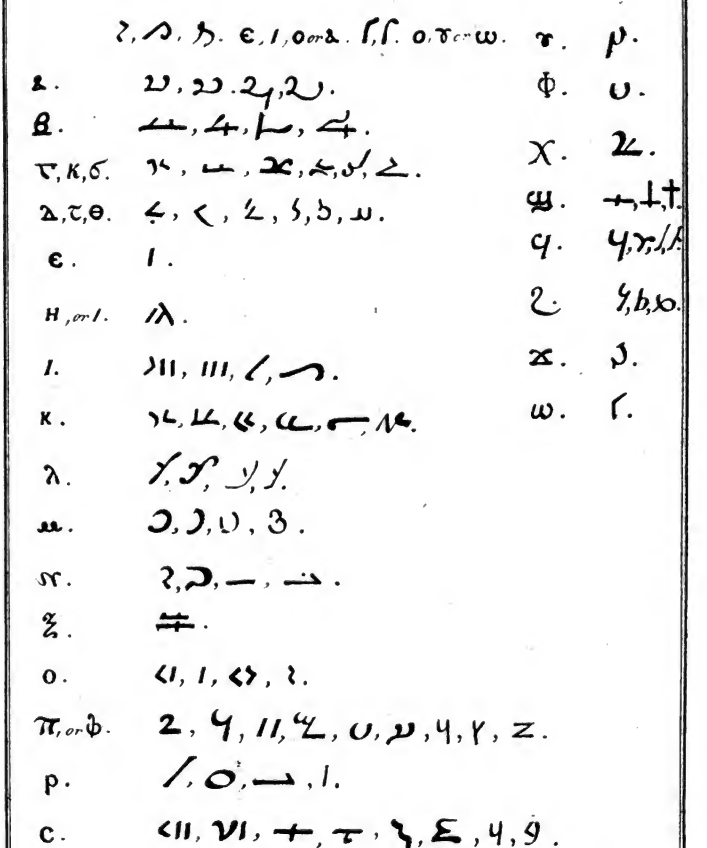
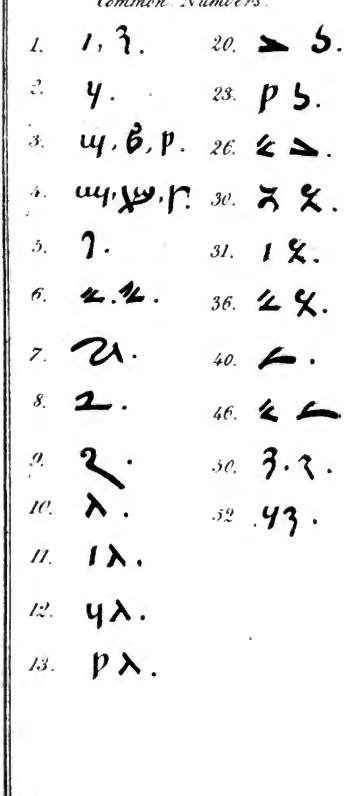
LETTERS OF THE ENCHORIAL ALPHABET.

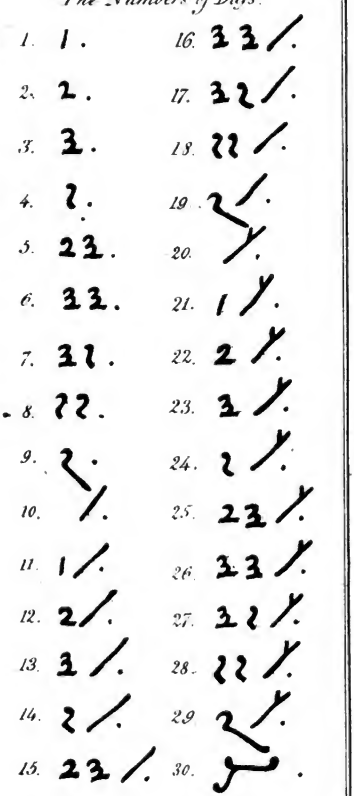


ENCHORIAL NUMBERS.

Common Numbers.



The Numbers of Days.



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PART I. ORTHOGRAPHY.

CHAP. I. OF THE LETTERS, OR ALPHABET.

1. The Coptic Alphabet contains Thirty-two Letters.

Coptic Alphabet.	Greek Alphabet.	Names of the Letters.		Corresponding English Sounds.	Number.
ⲁ ⲁ	A α	ⲁⲗⲫⲁ	*Alpha*	a	1
ⲃ ⲃ	B β	ⲃⲏⲧⲁ	*Beta*	b {as *v* between two vowels.	2
ⲅ ⲅ	Γ γ	ⲅⲁⲙⲙⲁ	*Gamma*	g	3
ⲇ ⲇ	Δ δ	ⲇⲉⲗⲧⲁ	*Delta*	d	4
ⲉ ⲉ	E ε	ⲉⲓ	*Ei*	e short.	5
ⲍ ⲍ	ϛ	ⲍⲟ	*So*	ϛ	6
ⲍ ⲍ	Z ζ	ⲍⲏⲧⲁ	*Zeta*	z	7
ⲏ ⲏ	H η	ⲏⲏⲧⲁ	*Heta*	e long.	8
ⲑ ⲑ	Θ θ	ⲑⲏⲧⲁ	*Theta*	th	9
ⲓ ⲓ	I ι	ⲓⲱⲧⲁ	*Iota*	i	10
ⲕ ⲕ	K κ	ⲕⲁⲡⲡⲁ	*Kappa*	k	20
ⲗ ⲗ	Λ λ	ⲗⲁⲩⲇⲁ	*Lauda*	l	30
ⲙ ⲙ	M μ	ⲙⲓ	*Mi*	m	40
ⲛ ⲛ	N ν	ⲛⲓ	*Ni*	n	50
ⲝ ⲝ	Ξ ξ	ⲝⲓ	*Xi*	x	60
ⲟ ⲟ	O ο	ⲟⲩ	*Ou*	o short.	70
ⲡ ⲡ	Π π	ⲡⲓ	*Pi*	p	80
ⲣ ⲣ	P ρ	ⲣⲱ	*Ro*	r	100
ⲥ ⲥ	Σ σ ϲ	ⲥⲓⲙⲁ	*Sima*	s	200
ⲧ ⲧ	T τ	ⲧⲁⲩ	*Tau*	t	300
ⲩ ⲩ	Υ υ	ⲩⲩ	*Hu*	u	400
ⲫ ⲫ	Φ φ	ⲫⲓ	*Phi*	ph	500
ⲭ ⲭ	X χ	ⲭⲓ	*Chi*	ch	600
ⲯ ⲯ	Ψ ψ	ⲯⲓ	*Psi*	ps	700
ⲱ ⲱ	Ω ω	ⲱⲩ	*Ou*	o long.	800
ϣ ϣ		ϣⲉⲓ	*Shei*	sh	900
ϥ ϥ		ϥⲉⲓ	*Fei*	f	90
ϧ ϧ		ϧⲉⲓ	*Hei*	kh	
ϩ ϩ		ϩⲟⲣⲓ	*Hori*	h	
ϫ ϫ		ϫⲁⲛⲭⲓⲁ	*Gangia*	g {and *j* before a vowel.	
ϭ ϭ		ϭⲓⲙⲁ	*Sima*	sh	
ϯ ϯ		ⲧⲉⲓ	*Tei*	ti, di, or th.	

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It will be seen, from a comparison of the Alphabets, that the Egyptians adopted the Greek Alphabet, with the addition of seven letters.

CHAP. II.

REASONS ON WHICH THE REMARKS ON THE ALPHABET ARE FORMED.

2.

ⲁ is pronounced as *a* in *man*, or in ⲁⲇⲁⲙ, *Adam*. It is often used instead of ⲟ, and sometimes for ⲱ, in Bashmuric; as, ⲁⲛϩ, for ⲟⲛϧ, Coptic, *to live*.

ⲃ This letter is sounded as *b* English, in *Babylon*, and *Benjamin*; as, ⲃⲁⲃⲩⲗⲱⲛ, ⲃⲉⲛⲓⲁⲙⲓⲛ; and as *v*, between two vowels: thus, *Jovan*, ⲓⲱⲃⲁⲛ. It is also exchanged for ⲡ; as, ⲁⲡⲁ, for ⲁⲃⲃⲁ, *Abba*. It is used instead of ⲫ, in Bashmuric; as, ⲃⲓ for ⲫⲓ, Coptic, *to bear*.

ⲅ * never occurs in Coptic words, except in one or two instances. It is used instead of ϫ, in words derived from the Greek.

ⲇ This letter was never used by the ancient Egyptians, and occurs only in foreign words.

ⲉ is pronounced as the ε in Greek. It is used in Sahidic at the end of words, instead of the Coptic ⲓ, *i*. It is also used instead of ⲁ, in Bashmuric; as, ϩⲉⲡ, for ϩⲁⲡ, Coptic, *judgment*.

* Jablonsky says (*Dissert. de Terrâ Gosen*): "Non occurrit in libris Coptorum, qui ad nos pervenêre, vox verè Ægyptiaca, in quâ litera illa adhibeatur." Dissert. vii. sect. 2. And again (*Opuscula*, Tom. I. p. 58): "Notum enim est, in libris Coptorum qui ad nos pervenêre, ne vix quidèm occurrere vocem ullam verè Ægyptiacam in quâ litera ⲅ adhibetur."

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ⲥ This letter is used as a number: it may be considered as the ϛ of the Greeks.

ⲍ is only used in words of Greek and Hebrew origin; as, ⲍⲁⲭⲁⲣⲓⲁⲥ, *Zacharias*; ⲛⲁⲍⲁⲣⲉⲑ, *Nazareth*; &c.

ⲏ is sounded like the Greek letter η; as, ⲙⲏⲡⲟⲧⲉ, *μήποτε*: it was formerly pronounced with a sharp breathing; as, ⲉⲏⲅⲉⲙⲱⲛ, *ἡγεμών*.

ⲑ This letter is pronounced as *th*, in *Thaddeus*, ⲑⲁⲇⲇⲉⲟⲥ, or in *Bartholomeus*, ⲃⲁⲣⲑⲟⲗⲟⲙⲉⲟⲥ, &c. ⲑ is used instead of ⲧϩ, for expedition in writing. In Sahidic, and Bashmuric, ⲧ is used instead of ⲑ; as, ⲉⲧⲃⲉ, for ⲉⲑⲃⲉ, *for, on account of*, &c.; ⲧⲱⲛ for ⲑⲱⲛ, *where?* &c.

ⲓ answers to *i* in English, and *ι* in Greek; as, ⲓⲥⲁⲁⲕ, *Isaac*; ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ, *δικαιοσύνη*; &c.

ⲕ is sounded as ⲕ in ⲕⲓⲥ, *Kis*. It is used in Coptic instead of ⲭ; as, ⲕⲁⲙⲉ, for ⲭⲁⲙⲉ, *black*; ⲕⲃⲁ, for ⲭⲃⲁ, *by violence*; &c. In Sahidic, ⲕ is often exchanged for ⲅ; as, ⲧⲱⲡⲅ, for ⲧⲱⲡⲕ, *rise thou*; &c.

ⲗ is pronounced as *l* in *Solomon*, ⲥⲟⲗⲟⲙⲱⲛ. It is used for ⲣ, in Bashmuric; as, ⲗⲁⲙⲡ, for ⲣⲟⲙⲡⲓ, Coptic, *a year*.

ⲙ is enunciated like *m* in *Aminadab*, ⲁⲙⲙⲓⲛⲁⲇⲁⲃ.

ⲛ is pronounced as *n* in *Alexandros*, ⲁⲗⲉⲝⲁⲛⲇⲣⲟⲥ.

ⲝ This letter is seldom found in Egyptian words, but principally occurs in words derived from other languages; as, ⲁⲣⲫⲁⲝⲁⲇ, *Arphaxad*. It is sometimes used instead of ⲕⲥ; as, ⲑⲟⲧⲝ, for ⲑⲟⲕⲥ, *to pierce*.

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ⲟ is pronounced as *o* in Ⲣⲟⲃⲟⲁⲙ, *Roboam*. It is often exchanged for ⲱ long; as, ⲫⲱⲣⲝ, for ⲫⲟⲣⲝ, *a division*.

ⲡ is sounded as ⲡ in Ⲡⲁⲣⲁⲇⲓⲥⲟⲥ, *Paradisos*. It is frequently exchanged for ⲫ; as, ⲫⲟⲧⲣⲟ, for ⲡⲟⲧⲣⲟ, *a king*. ⲡⲓ, and ⲫ, are signs of the definite article masc. singular.

ⲣ is pronounced as *r* in *Aram*, Ἀραμ.

ⲥ is enunciated as *s* in Ⲉⲥⲣⲱⲙ, *Esrom*.

ⲧ as *t* in Ⲥⲁⲙⲁⲣⲓⲧⲏⲥ, *a Samaritan*. It is now and then used for ⲇ; as, Ⲧⲁⲡⲓⲉⲗ, for Ⲇⲁⲡⲓⲉⲗ.

ⲩ is sounded like *u* in Ⲡⲁⲩⲗⲟⲥ, *Paulos*, or ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ, *εὐαγγέλιον*. It occurs, in words of Greek origin, instead of ⲓ, and ⲏ; as, ⲕⲩⲃⲱⲧⲟⲥ, for *κιβωτὸς*; ⲥⲩⲙⲉⲓⲛ, for *σημαίνω*; &c.

ⲫ as *ph*, or *φ* in Greek: Ⲓⲱⲥⲁⲫⲁⲧ, *Josaphat*. In Sahidic, and Bashmuric, ⲡ is always used instead of ⲫ.

ⲭ This letter has the sound of *ch*, or the *χ* of the Greeks; as, Ⲓⲉⲭⲟⲛⲓⲁⲥ, *Jechonias*. It is put, instead of ⲕ, before the letters ⲃ, ⲗ, ⲙ, ⲛ, ⲟⲩ, ⲣ (see Lex. under ⲭ); and it sometimes is exchanged for ϩ. In Sahidic, ⲕ is generally used instead of ⲭ.

ⲯ is pronounced as *ps*, or *ψ* in Greek; as, ⲯⲩⲭⲏ, *ψυχή*.

ⲱ is sounded like the *ω* of the Greeks; as, Ⲓⲱⲣⲁⲙ, Ἰωράμ. It is frequently exchanged for ⲟ. In Sahidic, ⲟⲟ is often used instead of ⲱ long. In Bashmuric, ⲁ is sometimes used instead of ⲱ; as, ⲁⲓⲕ, for ⲱⲓⲕ, Coptic, *bread*.

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ⲯ This double letter possesses the same power as ש, in Hebrew, or *sh* in English; as, ⲯⲃⲱⲧ, שבט, *a rod, a sceptre.*

ⲫ is pronounced like *f* in *father;* as, ⲫⲱϯⲉⲃⲟⲗ, *to destroy.*

ϩ This letter answers to the ה of the Hebrews: the Copts of the present day, at least, give it this sound; as, ϩⲉⲣⲣ, חם, *to be fervent, hot,* &c.; ϩⲉⲛ (*khen*), *in.* It never occurs in Sahidic, but ⲭ is always used in its stead.

ⲭ as *h;* and it is used for the sharp breathing of the Greeks; as, ⲭⲟⲡⲗⲟⲛ, ὅπλον; ⲭⲧⲥⲱⲡⲟⲥ, ὕσσωπος; &c.

ϫ as *g* in ⲙⲙⲁⲣϫⲁⲣⲓⲧⲏⲥ, *μαγγαρίτης. Jablonsky* says, "Est illa litera ϫ, quæ eumdem ferè sonum habet quàm *g* Gallorum, ante *e* vel *i* pronunciata, quam Græci accuratè exprimere non possunt, quàmque modò per literam γ, modò per ς, modò per χ, modò etiam denique per θ, reddere laborant." *De Terrâ Gosen,* Diss. vii. § 5.

ϭ This letter is pronounced like *s,* or *sh,* by the present Copts; as, ⲛⲥⲟϭⲛⲓ, *epsoshni.* It is sometimes exchanged for ⲯ; as, ⲯⲱⲗ, and ϭⲱⲗ, *to gather grapes.* It is frequently used in Sahidic and Bashmuric, instead of ϫ; as ϭⲓⲡ for ϫⲓⲡ. It is used, in some words of Greek origin, instead of ⲛ.

ϯ is enunciated like *ti,* and *di;* as, ϯⲃⲉⲣⲓⲟⲥ, Τιβέριος. The Copts of the present day pronounce it *di;* as, ϯⲕⲣⲓⲥⲓⲥ, *dikrisis.* (See *Theod. Pet. in Psal. prim.*) In Sahidic, it is exchanged for ⲧⲉ; as, ⲯⲟⲙϯ. Sahidic, ⲯⲟⲙⲧⲉ, *three,* f.

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CHAP. III.

OF POINTS AND ABBREVIATIONS.

3. When the point or short line (⸗) occurs over consonants, it generally expresses the vowel ⲉ; as, ⲙ̀ⲙ, or ⲉⲙⲙ; ⲛ̀, or ⲉⲛ. The vowel is sometimes written; and at others it is expressed by the point above the consonant; as, ⲉⲙⲙⲕⲁⲥ, or ⲙ̀ⲙⲕⲁⲥ, *affliction.*

4. It appears, from some words derived from the Greek, that the point (⸗) has been used to express the vowels ⲁ and ⲟ; as ⲛ̀ⲁⲑⲱⲑ, Ἀναβὰθ; ⲛ̀ⲟⲩⲫⲓ, ὄνουφι; &c.

5. When the point (⸗) occurs above a vowel, it expresses the soft or sharp breathing of the Greeks. When it is found above ⲙ̀, it denotes the sharp accent; as, Ἡⲥⲁⲩ, Ἡσαῦ; Ἡⲣⲱⲁⲛⲥ, Ἡρώδης: but when placed above the other vowels, it either expresses the soft accent, (as, Ἂⲃⲓⲁ̀, Ἀβιὰ; Ἒⲫⲉⲥⲟⲥ, Ἔφεσος;

OF POINTS AND ABBREVIATIONS.

3. The line (¯) in Sahidic is longer than the point or line in Coptic, and, when placed over consonants, generally expresses the letter ⲉ; as, ⲙⲙ̄, ⲙⲙⲉⲛ, *and* ⲉⲡⲣ̄ⲭⲣⲓⲁ, for ⲉⲡⲉⲣⲭⲣⲓⲁ; ⲧⲡ̄ for ⲧⲉⲛ; &c.

4. The line (¯) is used for ⲁ and ⲟ, as in the Coptic; as, ⲟⲩⲛ̄ⲧⲕ for ⲟⲩⲟⲛⲧⲁⲕ, *he hath;* ⲛ̄ⲧⲕ̄ for ⲛ̀ⲧⲟⲕ, *thou;* ⲁⲛ̄ⲕ for ⲁⲛⲟⲕ, *I;* ⲥ̀ⲙⲙⲧⲉ for ⲥ̀ⲟⲙⲙⲧⲉ, f. *three.*

5. In

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Ἔφεσος; &c.) or it denotes that the letter should be pronounced separately, and agrees with the diæresis of the Greeks; as, ⲥⲧⲟⲓ̈ⲭⲟⲥ, Στωϊ̈κὸς; ⲁⲡ-ⲓ̈, *we have come.*

6. When the point (̔) is put over a vowel in the beginning of words derived from the Greek, and which has the aspirate in that language, it indicates a sharp breathing; as, ⲉ̔ⲗⲉⲱⲥ, ἱλέως; ⲱ̔ⲥⲁⲛⲛⲁ, ὡσαννὰ; &c.

7. A point above ⲉ̈ or ⲏ̈ distinguishes it from ⲉ or ⲏ radical; and from ⲏ, the definite article plural, before the infix; (See Defin. Art. Plu.) as, ⲏ̈ⲱⲟⲩ is *glory;* ⲏ̈ servile being prefixed to ⲱⲟⲩ, *glory.* But ⲏⲱⲟⲩ, without a point above the ⲏ, signifies *to them.*

8. Some Coptic words are abbreviated in the following manner, by a line or lines above; as,

ⲑ̄ⲥ̄, ⲑ̄ⲩ̄ ..... ⲑⲉⲟⲥ, ⲑⲉⲟⲩ.
ⲓ̄ⲏ̄ⲥ̄ ..... ⲓⲏⲥⲟⲩⲥ.
ⲓ̄ⲏ̄ⲥ̄ ..... Ⲓⲏⲥⲟⲩⲥ Ⲏⲁ̈ⲍⲁⲣⲉⲟⲥ Ⲥⲱⲧⲏⲣ.
ⲕ̄ⲉ̄, ⲕ̄ⲏ̄, ⲕ̄ⲥ̄ .. ⲕⲩⲣⲓⲉ, ⲕⲩⲣⲓⲟⲛ, ⲕⲩⲣⲓⲟⲥ.
ⲟ̄ⲥ̄ ..... ⲥⲓⲟⲥ.

ΦΤ

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5. In Sahidic, the line (¯) is very seldom found above vowels.

6. Two points (¨) are sometimes put above the letter ⲓ̈, as a contraction of ⲉⲓ; as, ⲟⲩⲟⲓ̈ⲛ for ⲟⲩⲟⲉⲓⲛ, *light;* ⲡⲓ̈ⲣⲁ̈ⲥ̈ⲗⲟⲥ for ⲡⲉⲓⲣⲁⲥⲗⲟⲥ; &c.

7. When these points occur over the ⲓ̈ in the prefixes to verbs, as ⲉⲓ̈, ⲁⲓ̈, &c.; and over the ⲓ̈ in pronouns, and in other words; their use is not so easily ascertained.

8. In

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ⲫ̄ⲧ̄ ..... ⲫⲛⲟⲩⲧ̄.
ⲥ̄ⲣ̄, ⲥ̄ⲱⲣ̄ .... ⲥⲱⲧⲏⲣ.
ⲭ̄ⲥ̄, ⲭ̄ⲣ̄ⲥ̄ .. Ⲭⲣⲓⲥⲧⲟⲥ.
ⲙⲙⲉⲧⲭ̄ⲣ̄ⲥ̄ .. ⲙⲙⲉⲧⲭⲣⲏⲥⲧⲟⲥ.
ⲡ̄ⲡ̄ⲁ̄ ..... ⲡⲡⲉⲧⲣⲙⲙⲁ.
ⲉ̄ⲑ̄, ⲉ̄ⲑ̄ⲩ̄ .... ⲉⲑⲟⲩⲁⲃ.
ⲡ̄ⲁ̄ⲣ̄ ..... ⲡⲁⲣⲑⲉⲛⲟⲥ.
ⲓ̄ⲗ̄ⲏ̄ⲙ̄ⲙ̄ ..... Ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ.
ⲁ̄ⲁ̄ⲗ̄ ..... Ⲁⲗⲩⲓⲁ.
ⲕ̄ⲗ̄ ..... ⲕⲉⲫⲁⲗⲉⲟⲛ.
ⲓ̄ⲱ̄ⲁ̄, & ⲓ̄ⲱ̄ⲛ̄, Ⲓⲱⲁⲛⲛⲏⲥ.
ⲓ̄ⲥ̄ⲗ̄ ..... Ⲓⲥⲣⲁⲏⲗ.
ⲟ̄ ..... ⲟⲛ, as ⲙⲙⲩⲥⲧⲏⲣⲓⲟ̄.
ⲟ̆ ..... ⲟⲩ, as ⲟ̆ⲟⲩ, or ⲉⲁⲟ̆, ⲉⲁⲟⲩⲛ.
ⲯ ..... ⲫⲛⲟⲩⲧ̄.
ⲝ̄ⲥ ..... ⲥⲧⲁⲩⲣⲟⲥ.
ⲁ̄ⲣ̄ⲉ ..... ⲙⲙⲁⲣⲧⲩⲣⲟⲥ.

The stops used, are one or two points: as, ⲭⲉ ⲫⲏⲁⲏ ⲁⲛⲙⲙⲟⲩ· ⲟⲩⲟⲫ, &c. Mark xv. 44. But two points are most commonly used; as, ⲉ̀ⲗⲱⲓ: ⲉ̀ⲗⲱⲓ: ⲉ̀ⲗⲉⲙⲙⲁ ⲥⲁ̀ⲃⲁⲭⲑⲁⲛⲓ: Mark xv. 34.

The mark used to divide the verses is +.

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8. In addition to the Coptic abbreviations, the following will be found in the Sahidic:

ⲓ̄ⲥ̄ ..... Ⲓⲏⲥⲟⲩⲥ.
ⲑⲓ̄ⲗ̄ⲏ̄ⲙ̄ ..... ⲧⲫⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ.
ⲓ̄ⲏ̄ⲗ̄ ..... Ⲓⲥⲣⲁⲏⲗ.
ⲟ̄ⲩ̄ ..... ⲟⲩ.
ⓤ ..... ⲟⲩ.
ⲁ̄ⲣ̄ⲉ ..... ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ.

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PART II. ETYMOLOGY.

THE ARTICLES.

1. The Article is used before Nouns, and their Infixes; and before Pronouns, &c.

The Definite Article is,

Mas. Sing.	Fem. Sing.	M. & Fem. Plural.
ⲡⲓ, ⲡ, or ϕ.	ⲧ, ϑ, ϯ.	ⲛⲓ, ⲛ, ⲛⲉⲛ.

The Indefinite Article is,

M. & Fem. Sing.	M. & Fem. Plural.
ⲟⲩ.	ϩⲁⲛ.

OF THE DEFINITE ARTICLE.

2. The definite article singular, masculine gender, is, ⲡⲓ, ⲡ, or ϕ, and is prefixed to words in the following manner; ⲥⲁⲭⲓ, *a word;* ⲡⲓ-ⲥⲁⲭⲓ, or ⲡ-ⲥⲁⲭⲓ, *the word;* ⲡⲓ-ⲟⲩⲣⲟ, ⲡ-ⲟⲩⲣⲟ, or ϕ-ⲟⲩⲣⲟ, *the king*, from ⲟⲩⲣⲟ *a king*.

The ⲡ is always used before the infix of nouns of the masculine singular; as, ⲡ-ⲉϥ-ϣⲏⲣⲓ, *his son*, from ϣⲏⲣⲓ

THE ARTICLES.

2. The definite article sing. masc., in Sahidic, and Bashmuric, is ⲡⲉ, or ⲡ. ⲡⲓ also occurs in a few instances.

ⲡ is always, as in the Coptic, put before the infix of nouns masculine singular, and before the relative pronoun ⲉⲧ.

3. The

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ϣнрι *a son*, and ⲉϥ the infix of the 3d person masculine. It is also used before the relative pronoun ⲉⲧ, or ⲉⲑ, as, ⲡⲉⲧ, ⲡⲉⲑ: thus, ⲡⲉⲧ-ⲟⲛⲓ, from ⲟⲛⲓ *like*; ⲡⲉⲑ-ⲟⲩⲁϐ, from ⲟⲩⲁϐ *holy*; ⲡⲉⲧ-ⲁϥ-ⲙⲙⲉⲣⲓⲧ, *he who hath loved*, from ⲙⲙⲉⲣⲓⲧ *to love*, ⲡⲉⲧ the relative pronoun with the article, and ⲁϥ the prefix indic. perf. 3d pers. sing. (See the Relative Pronouns &c.)

ⲫ is generally used before the letters ϐ, ⲙ, ⲛ, ⲟ, ⲩ, and ⲣ; but sometimes ⲙ and ⲛ occur before them.

3. The definite article singular, of the feminine gender, is ⲧ, ⲑ, or ϯ, and is thus used; ⲧ-ⲥⲙⲏ, *the voice*; ⲑ-ϐⲁⲕⲓ, *the city*; ϯ-ⲙⲉⲑⲙⲏⲓ, *the truth*; &c.

ⲧ is always used before the infix of the feminine singular; as, ⲧ-ⲁ-ϐⲱⲕⲓ, *my maid-servant*, from ϐⲱⲕⲓ *a maid-servant*, and ⲁ the infix of 1st pers. sing. (See Infixes.)

4. The definite article plural, of the masculine and feminine genders, is, ⲙⲓ, ⲛ, or ⲛⲉⲙ; as, ⲙⲓ-ⲏⲓ, m. *the house*; plu. ⲙⲓ-ⲏⲓ, *the houses*: ϯ-ⲙⲉⲧⲙⲁⲧⲟⲓ, f. *the army*: ⲙⲓ-ⲙⲉⲧⲙⲁⲧⲟⲓ, *the armies*.

ⲛ always

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3. The definite article sing. feminine, of the Sahidic, and Bashmuric, is ⲧⲉ, or ⲧ.

ⲧ is always used before the infix of nouns feminine, and before vowels.

4. The definite article plural, both masculine and feminine, is ⲛⲉ, ⲛ, ⲛⲉⲩ, ⲓⲙ, ⲛⲉⲙ, or ⲛⲛ; or ⲛⲛⲉ, if ⲙ or ⲛ follows; as, ⲛⲉ-ⲛⲟϐⲉ, *the sins*, from ⲛⲟϐⲉ *a sin*; ⲛⲉⲩ-ϣⲁⲭⲉ, *the words*, from ϣⲁⲭⲉ *a word*. ⲙⲓ but seldom occurs.

ⲛ is

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ⲡ always occurs before the infix, and the relative pronoun ⲉⲧ or ⲉⲑ; as, ⲡ-ⲁ-ⲛⲟⲃⲓ, m. *my sins*, from ⲛⲟⲃⲓ, m. *a sin*, and ⲁ, the infix of the 1st pers. sing.; ⲡ-ⲉⲩ-ⲧⲉⲃⲥ, f. *his seals*, from ⲧⲉⲃⲥ *a seal*, and ⲉⲩ the inf. of the 3d pers. sing. mas.

ⲛⲉⲛ sometimes occurs prefixed to nouns; as, ⲛⲉⲛ ϣⲏⲣⲓ, *the sons*, from ϣⲏⲣⲓ *a son*; ⲛⲉⲛ-ϫⲓϫ, *the hands*, from ϫⲓϫ *a hand*.

5. The indefinite article singular of the masculine and feminine genders is ⲟⲩ; as, ⲟⲩ-ⲥⲁϫⲓ, *a word*, m. from ⲥⲁϫⲓ *a word*; ⲟⲩ-ⲧⲉⲃⲧ, *a fish*, m. from ⲧⲉⲃⲧ *a fish*; ⲟⲩ-ⲃⲁⲕⲓ, *a city*, f. from ⲃⲁⲕⲓ *a city*; ⲟⲩ-ⲥⲱⲛⲓ, *a sister*, f. from ⲥⲱⲛⲓ *a sister*; &c.

When ⲟⲩ, the indefinite article singular, precedes the preposition ⲉ̀, the ⲟ is rejected; as, ⲉ̀ⲟⲩ-ϣⲁϥⲉ, *in a*

ⲛ is always used before the infix plural of nouns and the relative ⲉⲧ.

ⲛ̄ⲛ̄ is sometimes met with; as, ⲛ̄ⲛ̄-ϭⲗⲟϭ, *the beds*, from ϭⲗⲟϭ *a bed*; &c.

ⲛ̄ⲛⲛ, if ⲛⲛ or ⲛ follows; as, ⲛ̄ⲛⲛ-ⲡⲏⲩⲉ, *the heavens*, from ⲡⲉ *heaven*.

5. The indefinite article singular is ⲟⲩ, in the Sahidic, and Bashmuric.

6. The indefinite article plural is ϩⲉⲛ, or ϩⲛ̄; as, ϩⲉⲛ-ⲣⲱⲙⲉ, or ϩⲛ̄-ⲣⲱⲙⲉ, *men*; ϩⲉⲛ-ⲥⲓⲟⲩ, or ϩⲛ̄-ⲥⲓⲟⲩ, *stars*.

7. When ⲟⲩ, the indefinite article sing., precedes ⲁ, the prefix of the 3d pers. singular and plural of the perfect

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in a desert, is contracted into ⲉⲧ-ϥⲁϥⲉ; ⲉⲟⲧ-ⲙⲉⲧ-ⲙⲉⲟⲣⲉ, *for a witness*, into ⲉⲧ-ⲙⲉⲧⲙⲉⲟⲣⲉ; &c.

6. The indefinite plural, of the masculine and feminine genders, is ϩⲁⲛ; as, ϩⲁⲛ-ⲥⲟϫⲓ, m. *accusations*, from ⲥⲟϫⲓ *an accusation*; ϩⲁⲛ-ⲥⲱϥ, *abominations*, m. from ⲥⲱϥ *an abomination*, m.; ϩⲁⲛⲥⲟⲧⲣⲓ, *thorns*, f. from ⲥⲟⲧⲣⲓ *a thorn*.

CHAP. II.

OF NOUNS.

7. A Coptic Noun generally takes an article before it; as, ⲟⲩ-ⲣⲱⲙⲉ, *a man*; ⲡⲓ-ⲣⲁⲛ, *the name*; ϩⲁⲛ-ϥⲃⲱ, *fables*; ⲛⲓ-ϭⲏⲙⲓ, *the clouds*; &c.

OF NUMBER.

8. The Singular and Plural of Nouns, in most cases, can only be distinguished from each other by the singular or plural article being prefixed; as, ϫⲱⲙⲉ, *book*; ⲡⲓ ϫⲱⲙⲉ, *the book*; ⲛⲓ-ϫⲱⲙⲉ, *the books*.

When nouns occur without the article being prefixed, the singular, or plural, can only be known by its connexion with other words of the sentence.

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perfect tense, used before the nominative, the letters ⲁⲟⲩ are generally contracted into ⲁⲩ; as, ⲁⲩⲱ ⲁⲩ-ⲡⲟϭ ⲛ̄ϩⲟⲧⲉ ϩⲉ ⲉϩⲣⲁⲓ ⲉϫⲛ̄, for ⲁⲩⲱ ⲁ ⲟⲩ ⲡⲟϭ ⲛ̄ϩⲟⲧⲉ ϩⲉ ⲉϩⲣⲁⲓ &c. *and great fear fell upon* &c. Acts V. 5.

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NOUNS WITHOUT THE ARTICLE.	NOUNS WITH THE INDEFINITE ARTICLE.		NOUNS WITH THE DEFINITE ARTICLE.	
Sing. and Plur.	Sing.	Plur.	Sing.	Plur.
Ⲏⲓ, *house*, or *houses*, m.	ⲟⲩ-Ⲏⲓ, *a house.*	ⲉⲓⲛ-Ⲏⲓ, *houses.*	ⲡⲓ Ⲏⲓ, *the house.*	ⲛⲓ-Ⲏⲓ, *the houses.*
ⲍⲟϥ, *serpent*, or *serpents*, m.	ⲟⲩ-ⲍⲟϥ, *a serpent.*	ⲉⲓⲛ-ⲍⲟϥ, *serpents.*	ⲡⲓ-ⲍⲟϥ, *the serpent.*	ⲛⲓ-ⲍⲟϥ, *the serpents.*
ⲧⲱⲟⲩ, *mountain*, or *mountains*, m.	ⲟⲩ-ⲧⲱⲟⲩ, *a mountain.*	ⲉⲓⲛ-ⲧⲱⲟⲩ, *mountains.*	ⲡⲓ-ⲧⲱⲟⲩ, *the mountain.*	ⲛⲓ-ⲧⲱⲟⲩ, *the mountains.*
ϩϧⲓ, *sword*, or *swords*, f.	ⲟⲩ-ϩϧⲓ, *a sword.*	ⲉⲓⲛ-ϩϧⲓ, *swords.*	ⲧ-ϩϧⲓ, *the sword.*	ⲛⲓ-ϩϧⲓ, *the swords.*
ⲃⲁⲕⲓ, *city*, or *cities*, f.	ⲟⲩ-ⲃⲁⲕⲓ, *a city.*	ⲉⲓⲛ-ⲃⲁⲕⲓ, *cities.*	ⲑ ⲃⲁⲕⲓ, *the city.*	ⲛⲓ-ⲃⲁⲕⲓ, *the cities.*

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9. Some words form the plural by changing the termination of the singular. Words ending in ϵ form the plural by changing the ϵ into ⲏⲟⲩ, ⲏⲟⲩⲓ, ⲏⲱⲩⲓ, ⲟⲩⲟⲩ, or ⲱⲟⲩ; as, ϵϫϵ, *an ox*; ϵϫⲏⲟⲩ, *oxen*; &c.: but most words which end in ϵ, and vary their termination to form the plural, make that plural by adding ⲩ; as, ⲙⲙⲉⲑⲣⲉ, *a witness*; ⲙⲙⲉⲑⲣⲉⲩ, *witnesses*. Words ending in ϵⲓ change the ϵⲓ into ⲏⲟⲩⲓ; as, ϵⲣϥⲉⲓ, *a temple*; ϵⲣϥⲏⲟⲩⲓ, *temples*. Words ending in ⲏ change the ⲏ into ϵⲩ, ⲏⲟⲩ, or ⲱⲟⲩⲓ; as, ϵⲣⲙⲙⲏ, *a tear*; ϵⲣⲙⲙⲏⲟⲩⲓ, *tears*; &c. Those ending in ⲏⲧ, or ⲓⲧ, generally change them into ⲁϯ; &c. But as words do not change their termination to form their plural by any infallible rule, the following list is given, which comprehends nearly the whole of those

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OF NUMBER OF NOUNS.

9. Some words, in the Sahidic, form the plural like the Coptic, by changing the termination of the singular. Words ending in ϵ in the singular, form the plural by changing the ϵ into ⲏⲩϵ, or ⲟⲟⲩϵ; as, ⲡϵ, *heaven*; plural, ⲡⲏⲩϵ, *heavens*. ⲏ is changed into ⲟⲟⲩϵ; as, ϵⲩϣⲏ, *night*; ϵⲩϣⲟⲟⲩϵ, *nights*. ⲟ is changed into ⲱⲟⲩ, or ⲱⲱⲣ: or ⲟⲩϵ is added; as, ϵⲓϵⲣⲟ, *a river*; ϵⲓϵⲣⲱⲟⲩ, *rivers*; &c. ⲟⲩ is changed into ⲟⲟⲩϵ; as, ϵⲛⲓⲟⲩ, *an hour*; ϵⲛⲓⲟⲟⲩϵ, *hours*; &c. &c. Most of those words which change their termination, form the plural in ⲟⲟⲩϵ. As Sahidic words which change their termination, to form the plural, cannot easily be reduced to rules, a list is here given:

ⲁⲡϵ,

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those words which form the plural, by varying the singular termination:

Singular.	Plural.
ⲁⲃⲟⲩ, ⲙⲓ, *a month,*	ⲁⲃⲏⲩ.
ⲁⲗⲟⲩ, ⲙⲓ, *a child,*	ⲁⲗⲱⲟⲩⲓ.
ⲁⲙⲁϣ, ⲙⲓ, *an oath,*	ⲁⲙⲁⲩϣ.
ⲁⲧϣϫⲉⲧϫⲟⲧϥ, *incomprehensible,*	ⲁⲧϣϫⲉⲧϫⲟⲧⲟⲩ.
ⲁⲧⲗⲏ, ⲧ, *a palace,*	ⲁⲧⲗⲏⲟⲩ.
ⲁⲧⲣⲏⲭ, *a limit,*	ⲁⲧⲣⲏⲭⲟⲩ.
ⲁⲫⲉ, ⲧ, *a head,*	ⲁⲫⲏⲟⲩⲓ.
ⲁⲫⲱⲫ, ⲙⲓ, *a giant,*	ⲁⲫⲱⲫⲓ.
ⲁⲭⲱ, ⲙⲓ, *a magician,*	ⲁⲭⲱⲟⲩⲓ.
ⲁϥ, *flesh,*	ⲁϥⲟⲩⲓ, & ⲁϥ.
ⲁⲩⲟ, ⲙⲡ, *a treasure,*	ⲁⲩⲱⲣ.
ⲃⲉⲗⲗⲉ, *blind,*	ⲃⲉⲗⲗⲉⲩ.
ⲃⲉⲭⲉ, ⲙⲡ, *wages,*	ⲃⲉⲭⲏⲟⲩⲓ.
ⲃⲱⲕ, ⲙⲡ, *a servant,*	ⲉⲃⲓⲁⲕ.

ⲉⲃⲟ,

SAHIDIC.

Singular.	Plural.
ⲁⲡⲉ, ⲧ, *a head,*	ⲁⲡⲏⲧⲉ.
ⲁⲩⲟ, ⲡ, *a treasure,*	ⲁⲩⲟ, & ⲁⲩⲱⲣ.
ⲉⲓⲉⲣⲟ, ⲡ, *a river,*	ⲉⲓⲉⲣⲱⲟⲩ, & ⲉⲣⲟⲟⲩⲉ.
ⲉⲓⲱⲧ, ⲡ, *a father,*	ⲉⲓⲟⲧⲉ.
ⲣⲣⲏⲧⲉⲣⲟ, ⲧ, *a kingdom,*	ⲣⲣⲏⲧⲉⲣⲱⲟⲩ, & ⲣⲣⲏⲧⲉⲣⲟ.
ⲛⲁⲛⲟⲩϥ, *good,*	ⲛⲁⲛⲟⲩⲟⲩ.
ⲛⲁⲩⲟϥ, *much,*	ⲛⲁⲩⲱⲟⲩ, & ⲉⲛⲁⲩⲱⲟⲩ.
ⲟⲩϩⲟⲣ, ⲡⲉ, *a dog,*	ⲟⲩϩⲟⲟⲣ.
ⲡⲉ, ⲧ, *heaven,*	ⲡⲏⲩⲉ.
ⲥⲡⲣ, ⲡⲉ, *the side,*	ⲥⲡⲣⲟⲟⲩⲉ.

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Singular.	Plural.
ⲉⲃⲟ, ⲙ, *dumb,*	ⲉⲃⲱⲟⲩ.
ⲫⲱⲱⲩ, *an Ethiopian,*	ⲫⲁⲁⲩ.
ⲉⲙⲉⲥⲉ, *beautiful,*	ⲉⲙⲉⲥⲱⲟⲩ.
ⲉⲗⲗⲁⲍ, ⲙ, *affliction,*	ⲉⲗⲗⲁⲩⲍ.
ⲉⲣⲗⲗⲏ, ⲧ, *a tear,*	ⲉⲣⲗⲗⲱⲟⲩⲓ.
ⲉⲣⲫⲉⲓ, ⲙⲓ, *a temple,*	ⲉⲣⲫⲏⲟⲩⲓ.
ⲉⲧⲫⲱ, ⲧ, *a burden,*	ⲉⲧⲫⲱⲟⲩⲓ.
ⲉⲱ, ⲙⲓ, & ⲧ, *an ass,*	ⲉⲉⲩ, & ⲉⲍⲉ.
ⲉⲩⲱ, ⲧ, *a hog,*	ⲉⲩⲁⲩ.
ⲉⲩⲱⲧ, ⲙ, *a merchant,*	ⲉⲩⲟⲧ.
ⲉⲍⲉ, ⲧ, *an ox,*	ⲉⲍⲏⲟⲩ, & ⲉⲍⲱⲟⲩ.
ⲏⲓ, ⲙⲓ, *a house,*	ⲏⲟⲩ, & ⲏⲓ.
ⲟⲉⲩⲉ, ⲙ, & ⲧ, *a neighbour,*	ⲟⲉⲩⲉⲩ.
ⲓⲁⲣⲟ, ⲫ, *a river,*	ⲓⲁⲣⲱⲟⲩ.
ⲓⲟⲗⲗ, ⲫ, *a sea,*	ⲁⲗⲗⲁⲓⲟⲩ.
ⲓⲱⲧ, ⲙⲓ, *a father,*	ⲓⲟⲧ.
ⲗⲗⲁ, ⲙ, *a place,*	ⲗⲗⲁⲓ, & ⲗⲗⲁ.
ⲗⲗⲉⲟⲣⲉ, ⲙ, *a witness,*	ⲗⲗⲉⲟⲣⲉⲩ.
ⲗⲗⲉⲧⲟⲩⲣⲟ, ⲧ, *a kingdom,*	ⲗⲗⲉⲧⲟⲩⲣⲱⲟⲩ.
ⲗⲗⲉⲛⲣⲓⲧ, ⲙ, *a beloved,*	ⲗⲗⲉⲛⲣⲁⲧ.
ⲗⲗⲉⲣⲓ, *a day,*	ⲁⲗⲗⲉⲣⲓ.
ⲗⲗⲱⲓⲧ, ⲙⲓ, *a way,*	ⲗⲗⲓⲧⲱⲟⲩⲓ, & ⲗⲗⲱⲓⲧ.
ⲛⲁⲁ, *great,*	ⲛⲁⲁⲩ.
ⲛⲁⲛⲉ, *good,*	ⲛⲁⲛⲉⲩ.
ⲛⲁⲩⲉ, *much,*	ⲛⲁⲩⲱⲟⲩ.
ⲟⲩⲛⲟⲩ, ⲧ, *an hour,*	ⲟⲩⲛⲱⲟⲩⲓ.
ⲟⲩⲣⲟ, ⲙⲓ, *a king,*	ⲟⲩⲣⲱⲟⲩ.
ⲡⲉⲟⲛⲁⲛⲉ, *good,*	ⲡⲉⲟⲛⲁⲛⲉⲩ, and ⲡⲉⲟⲛⲁⲛⲟⲩⲟⲩ.
ⲣⲁⲗⲗⲁⲱ, ⲙ, & ⲧ, *rich,*	ⲣⲁⲗⲗⲁⲟⲓ, and ⲣⲁⲗⲗⲁⲱⲟⲩ.
ⲣⲁⲧ, *a foot,*	ⲣⲁⲧⲟⲩ.

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Singular.	Plural.
ⲣⲉⲙⲙⲏⲧ, ϕ, *a tenth,*	ⲣⲉⲙⲙⲁϯ, and ⲣⲉⲙⲙⲏⲧ.
ⲣⲉⲙⲙⲟⲩⲉ, ⲛⲓ, and ϯ, *free,*	ⲣⲉⲙⲙⲟⲩⲉⲩ.
ⲣⲉϥϫⲱ, ⲛⲓ, *a musician,*	ⲣⲉϥϫⲱⲟⲩⲓ.
ⲣⲟ, ⲛⲓ, *a mouth,*	ⲣⲱⲟⲩ.
ⲣⲟⲩⲟⲩⲓ, *evening,*	ⲁⲣⲟⲩⲟⲩⲓ.
ⲥⲁⲃⲉ, *wise,*	ⲥⲁⲃⲉⲩ, m. ⲥⲁⲃⲏ, f.
ⲥⲁⲓⲉ̀, *beautiful,*	ⲥⲁⲓⲱⲟⲩ.
ⲥⲁϭ, ⲛⲓ, *a scribe,*	ⲥϭⲟⲩⲓ, and ⲥⲁϭ.
ⲥⲃⲱ, ϯ, *a doctrine,*	ⲥⲃⲱⲟⲩⲓ.
ⲥⲟⲃⲧ, ⲛⲓ, *a wall,*	ⲥⲉⲃⲑⲁⲓⲟⲩ, and ⲥⲟⲃⲧ.
ⲥⲟⲛ, ⲛⲓ, *a brother,*	ⲥⲛⲏⲟⲩ.
ⲥⲟⲛⲓ, ⲛⲓ, *a robber,*	ⲥⲓⲛⲱⲟⲩⲓ, and ⲥⲟⲛⲓ.
ⲥϕⲓⲣ, ⲛⲓ, *the side,*	ⲥϕⲓⲣⲱⲟⲩⲓ.
ⲥϩⲓⲙⲓ, ϯ, *a woman,*	ϩⲓⲟⲙⲓ.
ⲧⲉⲃⲛⲏ, ⲛⲓ, *a beast,*	ⲧⲉⲃⲛⲱⲟⲩⲓ.
ⲧⲟⲟⲩⲓ, *the morning,*	ⲁⲧⲟⲟⲩⲓ.
ⲧⲟⲧ, *a hand,*	ⲧⲟⲧⲟⲩ, and ⲧⲟⲧ.
ϕⲉ, ϯ, *heaven,*	ϕⲏⲟⲩⲓ.
ϣⲁϥⲉ, ⲛⲓ, *a desert,*	ϣⲁϥⲉⲩ.
ϣⲃⲱⲧ, ⲛⲓ, *a rod,*	ϣⲃⲟϯ.

ϣⲉⲙⲙⲟ,

SAHIDIC.

Singular.	Plural.
ⲣⲓⲙⲙⲉ, ⲛ, *weeping,*	ⲣⲙ̄ⲙⲉⲓⲟⲟⲩⲉ.
ⲣ̄ⲣⲟ, ⲛ, *a king,*	ⲣ̄ⲣⲱⲟⲩ.
ⲥⲟⲛ, ⲛ, *a brother,*	ⲥⲛⲏⲩ.
ⲃⲓⲣ, *a basket,*	ⲃⲣⲏⲟⲩⲉ.
ⲓⲱ, and ⲉⲱ, ⲩ, *an ass,*	ⲉⲓⲱⲟⲩⲉ.
ⲉⲩϣⲏ, ⲩ, *night,*	ⲉⲩϣⲟⲟⲩⲉ.
ⲣⲙ̄ⲙⲉⲓⲏ, ⲩ, *a tear,*	ⲣⲙ̄ⲙⲉⲓⲟⲟⲩⲉ.
ⲧⲃⲛⲏ, *a beast,*	ⲧⲃⲛⲟⲟⲩⲉ.

ⲧⲟⲟⲩ,

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Singular.	Plural.
ⲱⲉⲗⲗⲟ, ⲛⲓ, *a stranger,*	ⲱⲉⲗⲗⲱⲟⲩ.
ⲱⲛⲉ, ⲛⲓ, *a net,*	ⲱⲛⲏⲟⲩ.
ⲱⲟ, *a thousand,*	ⲁⲛⲱⲟ, and ⲱⲟ.
ⲱⲧⲉⲕⲟ, ⲛⲓ, *a prison,*	ⲱⲧⲉⲕⲱⲟⲩ.
ⲱⲫⲏⲣ, ⲛⲓ, *a friend,*	ⲱⲫⲉⲣ, and ⲱⲫⲉⲣⲓ.
ⲱϫⲉ, ⲛⲓ, *a locust,*	ⲱϫⲉⲩ, and ⲱϫⲏⲟⲩ.
ϩⲉⲗⲗⲟ, ⲛⲓ, *an old man,*	ϩⲉⲗⲗⲟⲓ.
ϩⲣⲉ, ⲛⲓ, *food,*	ϩⲣⲏⲟⲩⲓ.
ⲉⲁⲗⲏⲧ, ⲛⲓ, *a bird,*	ⲉⲁⲗⲁϯ.
ⲉⲑⲟ, ⲙⲓ, *an horse,*	ⲉⲑⲱⲣ.
ⲉⲓⲏ, ϯ, *a helm,*	ⲉⲓⲏⲟⲩ.
ⲉⲟⲩⲓⲧ, ⲛⲓ, and ϯ, *first,*	ⲉⲟⲩⲁϯ.
ⲉⲱⲃ, ⲛⲓ, *a work,*	ⲉⲃⲏⲟⲩⲓ.
ⲉⲱϯ, ⲛⲓ, *tribute,*	ⲉⲟϯ.
ϫⲁⲗⲗⲟⲩⲗ, ⲛⲓ, *a camel,*	ϫⲁⲗⲗⲁⲗⲓ, & ϫⲁⲗⲗⲟⲩⲗⲓ.
ϫⲟⲓ, ⲛⲓ, *a ship,*	ⲉϫⲏⲟⲩ.
ϭⲁⲗⲉ, ⲛⲓ, *lame,*	ϭⲁⲗⲉⲩ.
ϭⲁⲗⲟϫ, ϯ, *a foot,*	ϭⲁⲗⲁⲧϫ.
ϭⲁϫⲏ, *maimed,*	ϭⲁϫⲉⲩ, and ϫⲁⲥⲉⲩ.

SAHIDIC.

Singular.	Plural.
ⲧⲟⲟⲧ, *the hand,*	ⲧⲟⲟⲧⲟⲩ.
ⲉⲁⲗⲏⲧ, *a bird,*	ⲉⲁⲗⲁⲁⲧⲉ.
ⲉⲱⲃ, ⲡ, *a work,*	ⲉⲃⲏⲧⲉ.
ⲉⲣⲉ, ⲧ, *food,*	ⲉⲣⲏⲧⲉ.
ϫⲟⲓ, ⲡ, *a ship,*	ⲉϫⲏⲧ.
ϫⲟⲉⲓⲥ, *a lord.*	ϫⲓⲥⲟⲟⲩⲉ, and ϫⲟⲉⲓⲥ.

Those Greek words which end in ε or η, and which change their termination, make the plural in ⲟⲟⲩⲉ; as, ⲯⲩⲭⲏ, ⲯⲩⲭⲟⲟⲩⲉ.

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OF GENDER OF NOUNS.

10. In Coptic, every Noun is either of the Masculine or Feminine Gender, and is known by the masculine or feminine article being prefixed, or by the masculine or feminine prefix, or suffix; or it is known by its agreeing with the verb, or some other word in the sentence, which has the sign of the gender: as, ⲡⲓ-ⲏⲣⲡ, *the wine*, m.; ⲧ-ⲃⲁⲕⲓ, *the city*, f.; ⲉϥ-ⲟⲩⲱ, *much*, m.; ⲉⲥ-ⲟⲩⲱ, *much*, f.; ⲧⲏⲣ-ϥ, *all*, m.; ⲧⲏⲣ-ⲥ, *all*, f.; &c. ⲃⲏⲑⲁⲛⲓⲁ ⲛⲁⲥ-ϫⲉⲛⲧ ⲡⲉ, *Bethany was near*, f.; ⲟⲩⲟϩ ⲟⲩⲁⲓ ⲁϥϩⲉⲓ, *And one fell*, m.; ⲟⲩⲟϩ ⲁⲥ-ϣⲱⲡⲓ ⲛ̀ⲧⲉ ⲟⲩ-ⲛⲓϣⲧ ⲛ̀ϩⲟⲧ ⲉ̀ϧⲉⲛ ⲧ-ⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲥ, *And great fear* (f.) *came upon all the Church*—Acts v. 2.

OF CASES.

11. * If a Case be a variation in the termination of Nouns,

* The ancient Grammarians compared a Noun to a perpendicular line. The variations of the word from the Nominative they considered as lines falling from the perpendicular, with different degrees of obliquity; and these they called the noun's ΠΤΩΣΕΙΣ (CASUS), *Cases*, or *Fallings*.—See Harris's Hermes, Book II.

Jablonsky says, "Cæterum, cùm Ægyptii nomina sua flectere non soleant, uti Græci et Romani faciunt."—De Remp. Ægyptior. p. 44. "Varro de Ling. Lat. lib. vii. p. 97. edit. Steph. observat: Ægyptiorum vocabula singulis casibus dici, *i.e.* unicum habere casum."

OF GENDER OF NOUNS.

10. The remarks on Coptic Gender will equally apply to the Sahidic and Bashmuric.

OF CASES.

11. ⲙ̅ⲙ̅ or ⲉⲙⲙ̅, and ⲛ̅ or ⲉⲛ̅, are common to all the Cases in Sahidic and Bashmuric.

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Nouns, there are no Cases in Coptic; for the relation of one noun to another, is either denoted by their proximity, or by Prefixed Particles, as in the Hebrew. If, however, the Particles may be considered as Signs of Cases, the following often occur: Nom. ⲛ̀ⲭⲉ, ⲉⲓ̀, or ⲛ̀. Gen. ⲛ̀ⲧⲉ, ⲉⲓ̀, or ⲛ̀. Dat. ⲉⲓ̀, or ⲛ̀. Accu. ⲉⲓ̀, ⲛ̀, or ⲉ. Voc. ⲱ, ⲉⲓ̀, or ⲛ̀. Abl. ⲉⲓ̀, ⲛ̀, or a Preposition; as,

Nom. ⲛ̀ⲭⲉ ⲡⲓ-ϲⲁⲗⲓ,	דבר	λογ-ος,	verb-*um*,	the word.
Gen. ⲛ̀ⲧⲉ ⲡⲓ-ϲⲁⲗⲓ,	לדבר	λογ-ου,	verb-*i*,	*of* the word.
Dat. ⲉⲓ̀ⲡⲓ-ϲⲁⲗⲓ,	לדבר	λογ-ῳ,	verb-*o*,	*to* the word.
Accu. ⲉⲓ̀ⲙⲓ-ϲⲁⲗⲓ,	דבר	λογ-ον,	verb-*um*,	the word.
Voc. ⲱ ⲙⲓ ϲⲁⲗⲓ,	הדבר	λογ-ε,	verb-*um*,	*O* the word.
Abl. ⲉⲓ̀ⲙⲓ-ϲⲁⲗⲓ,	בדבר or מ		verb-*o*,	*by* the word.

It will be seen, that what are called Cases in Greek and Latin, are in Coptic denoted by Particles prefixed, as in Hebrew.

12. The Prefixes ⲉⲓ̀ and ⲛ̀ are common to all the Cases.

THE NOMINATIVE CASE.

13. The Signs of the Nominative are, ⲛ̀ⲭⲉ, ⲉⲓ̀, or ⲛ̀. When the agent follows the verb, ⲛ̀ⲭⲉ is put before it, to point it out: but when the agent stands immediately before the verb, that agent, being denoted

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12. The Bashmuric sometimes doubles the Sign of the Case, which appears peculiar to this dialect; as, ⲛ̀ⲛ̀ⲟⲩⲱⲧ, *one*, from ⲟⲩⲱⲧ.

THE NOMINATIVE CASE.

13. ⲛ̀ⲑⲓ, ⲉⲓ̀, or ⲛ̀, are signs of the Nominative in Sahidic; as, ⲛ̀ⲭⲉ, &c. are in Coptic.

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noted by its situation, has no sign prefixed, except ⲉⲓ or ⲛ̀, which do not often occur; as, ⲁⲩ-ⲟⲩⲓ ⲉ-ⲣⲁⲧⲟⲩ ⲛ̀ⲧⲉ ⲡⲓ-ⲟⲩⲣⲱⲟⲩ ⲛ̀ⲧⲉ ⲡ-ⲕⲁϩⲓ, *The kings of the earth have set themselves*—Ps. ii. 2. ⲉⲃⲟⲗϩⲓ-ⲧⲉⲛ ⲟ-ⲙⲉⲧⲣⲉϥⲥⲱⲧⲉⲙ ⲛ̀ⲧⲉ-ⲡⲓ-ⲟⲩⲁⲓ ⲥⲉⲡⲁ-ϣⲱⲡⲓ ⲛ̀-ⲟⲙⲛⲏ ⲛ̀ⲧⲉ ⲡⲓ-ⲙⲛⲏϣ, *By the obedience of the one, the many shall be made righteous* — Rom. v. 19. ⲁⲥⲓ ⲁⲉ ⲛ̀ⲧⲉ Ⲙⲁⲣⲓⲁ †-Ⲙⲁⲅⲇⲁⲗⲓⲛⲏ, *But Mary Magdalen came*—John xx. 18.

THE GENITIVE CASE.

14. Nouns often occur with ⲛ̀ⲧⲉ prefixed, as a special mark of the Genitive; or with ⲉⲓ or ⲛ̀, which are common to all the Cases; as, ϣⲁⲓ ⲛ̀ⲧⲉ-ⲡⲓ-ⲓⲟⲩⲇⲁⲓ, *A feast of the Jews*—John v. 1; ⲟⲩ-ϧⲁⲕⲓ ⲛ̀ⲧⲉ-ⲧ-Ⲥⲁⲙⲁⲣⲓⲁ. *A city of Samaria*—John iv. 4; ⲫⲟⲩ-ⲱⲓⲡ ⲛ̀ⲧⲉ ⲡ ⲉⲕ-ϩⲟ, *The light of thy face*, &c. In like manner, ⲉⲓ or ⲛ̀ is prefixed; as, ⲟⲩ-ⲣⲱⲙⲓ ⲛ̀-ⲥⲡⲟϥ, *A man of blood*; ⲧ-ⲥⲁⲙⲏ ⲉⲓ-Ⲡⲉⲧⲣⲟⲥ, *The voice of Peter*; ⲡ-ϣⲏⲣⲓ ⲉⲓ-Ⲫ†, *The Son of God*; &c.

ⲫⲁ, m. and ⲑⲁ, f. are sometimes prefixed as special marks of the Genitive Singular; and ⲛⲁ, of the Genitive

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THE GENITIVE CASE.

14. ⲛ̀ⲧⲉ, ⲙ̀ⲙⲁ, or ⲛ̄, are marks of the Genitive, as in the Coptic.

ⲛⲁ, m. and ⲧⲁ, f. are signs of the Genitive Singular; and ⲛⲁ, of the Genitive Plural; like ⲫⲁ, ⲑⲁ, and ⲛⲁ, in the Coptic.

For further observations on the use of ⲫⲁ, ⲑⲁ, and ⲛⲁ, see Definitive Pronouns.

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Genitive Plural; as, ⲛⲉϫⲉ ⲓ̅ⲏ̅ⲥ̅ ⲛ̀-Ⲥⲓⲙⲱⲛ Ⲡⲉⲧⲣⲟⲥ ϫⲉ Ⲥⲓⲙⲱⲛ ⲫⲁ-Ⲓⲱⲁⲛⲛⲏⲥ, *Jesus said to Simon Peter, Simon of John* &c.—John xxi. 15; ⲫⲁ ⲡⲟ̅ⲥ̅ ⲡⲉ ⲡⲓ-ⲟⲩϫⲁⲓ, *Of the Lord is salvation*—Ps. iii. 8; ⲧ-ⲁ-ⲙⲉⲧⲟⲩⲣⲟ ⲑⲁ-ⲡⲁⲓ-ⲕⲟⲥⲙⲟⲥ ⲁⲛ ⲧⲉ, *My kingdom is not of this world*—John xviii. 36; ⲁⲛⲟⲛ ⲛⲁ-ⲛ-ⲥⲡⲉⲣⲙⲁ ⲛ̀ⲁⲃⲣⲁⲁⲙ, *We are of the seed of Abraham*—John viii. 33; ⲛⲁⲓ-ⲥⲁϫⲓ ⲛⲁ-ⲟⲩ-ⲣⲱⲙⲉ ⲁⲛ ⲡⲉ, *These words are not of a man* &c.—John x. 21; &c.

When two or more nouns occur in the Genitive, the mark or sign of the genitive is frequently put before one only; as, ⲡⲓ-ⲥⲁⲣⲝ ⲛ̀ⲧⲉⲡⲓ-ⲣⲉⲙⲛⲓⲉⲩⲉⲣ ⲛⲉⲙ ⲡⲓ-ⲃⲱⲕ ⲛⲉⲙ ⲡⲓ-ⲕⲟⲩϫⲓ ⲛⲉⲙ ⲡⲓ-ⲙⲓⲥⲧ, *The flesh of the free and of servants, and of the small and great*—Rev. xix. 18. ϩⲁⲛ-ⲣⲱⲙⲉ ⲛ̀-Ⲕⲩⲡⲣⲓⲟⲥ ⲛⲉⲙ ⲡⲓ-Ⲕⲩⲣⲓⲛⲛⲉⲟⲥ, *Men of Cyprus and of Cyrenne*—Acts xi. 20. Sometimes the sign of the Genitive occurs before both nouns; as, ⲙ̀ⲡⲓ ⲁⲅⲅⲉⲗⲟⲥ ⲛ̀ⲧⲉ-ⲧ-ⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̀ⲧⲉ-Ⲡⲉⲣⲅⲁⲙⲟⲥ, *To the Angel of the Church of Pergamos*—Rev. ii. 12. ⲡ-ϫⲁⲕⲓ ⲛ̀ⲧⲉ-ⲧϫⲣⲉⲙⲥ ⲛ̀-ⲉ̀ⲛⲉϩ, *The blackness of eternal darkness*—Jude 13; &c.

THE DATIVE.

15. The Dative Case takes the ⲙ̀ⲙ̀ or ⲛ̀, and sometimes ⲉ̀, prefixed; as, ⲛⲉϫⲁϥ ⲛ̀-Ⲥⲓⲙⲱⲛ, *He said to Simon;* ⲁϥ-ⲧⲟⲧϥ ⲙ̀ⲙ̀-ⲡ-Ⲓⲥ̅ⲗ̅, *He hath given his hand (help) to Israel,* &c.; ⲁϥⲓ ⲉ̀-ⲡ ⲏⲓ ⲙ̀ⲙ̀-Ⲙⲁⲣⲓⲁ, *He came to the house of Mary*—Acts xii. 12; &c,

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THE DATIVE.

15. The Prefixes to the Dative Case are ⲙ̀ⲙ̀ and ⲛ̀.

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THE ACCUSATIVE.

16. The Signs of the Accusative Case are ⲉⲣⲉ, ⲛ̀, or ⲉ̀; as, ⲁϥ-ⲣⲱϫⲧ ⲛ̀-ϩⲁⲛ-ϫⲱⲣⲓ, *He hath cast down the strong*—Luke i. 52; ⲛⲁ-ⲥⲓ ⲉⲣⲉ-ⲡⲓ-ⲟⲩⲱⲛϩ, ⲉⲃⲟⲗ, *We have received confidence;* ⲉ-ⲁⲣⲉϩ ⲉ-ϯ-ⲙⲉ-ⲧⲟⲩⲁⲓ, *To keep the unity*—Ephes. iv. 3; ⲙⲁⲧⲁ-ⲙⲟⲓ ⲛ̀-ⲟⲩ ⲥⲁⲑⲉⲣⲓ, *Shew me a stater*—Luke xx. 24; ⲁϥ-ⲙⲟⲩϯ ⲉ-ⲡⲓ-ⲡⲁⲧϣⲉⲗⲉⲧ, *He called the bridegroom*—John ii. 9; ⲁϥ-ⲛⲁⲩ ⲛ̀-ⲡ-ⲱⲟⲩ ⲉⲣⲉ Ⲫϯ, *He saw the glory of God*—Acts vii. 55.

THE VOCATIVE.

17. Sometimes ⲱ, as well as ⲉⲣⲉ or ⲛ̀, is put before nouns, as a sign of the Vocative Case; as, ⲱ-ⲣⲱⲙⲉ, *O man!* But it does not often occur.

THE ABLATIVE.

18. ⲉⲣⲉ and ⲛ̀ are prefixed to the Ablative Case, and sometimes Prepositions.

19. Various Prepositions might here be referred to, as Signs of Cases; but it is thought unnecessary to multiply observations.

20. Words

THE ACCUSATIVE.

16. ⲉⲣⲉ, ⲛ̀, and ⲉ̀, are signs of the Accusative Case, as in Coptic.

THE VOCATIVE.

17. The Prefixes ⲉⲣⲉ and ⲛ̀, and sometimes ⲱ, are used to the Vocative Case. Greek words sometimes retain their own peculiar Vocative terminations.

THE ABLATIVE.

18. The Ablative Case in Sahidic, and Bashmuric, takes ⲉⲣⲉ and ⲛ̀, and the Prepositions, like the Coptic.

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20. Words frequently occur without any definite Sign of a Case, which can then only be discovered by the connexion in which the words stand.

CHAP. III.

OF ADJECTIVES.

21. The Number and Gender of Adjectives are denoted by the Articles, Prefixes, and Suffixes, which are united to the Substantive, or Adjective, or to both; as, ⲛⲓ-ⲡⲉⲧϩⲱⲟⲩ, *bad*, m.; ⲛⲓ-ⲛⲓⲱϯ, *great*, m.; ϯ-ⲛⲓⲱϯ, *great*, f.; ⲛⲓ-ⲙⲙⲁⲛⲉ̀ⲥⲱⲟⲩ ⲉⲑⲛⲁⲛⲉⲩ ⲫⲁϥ-ϯ, *The Good Shepherd hath given* &c.—John x. 11. ϯ-ⲥⲃⲱ ⲉⲑⲛⲁⲛⲉ-ⲥ, *good doctrine*, f. &c.

22. The Article is united to the Substantive or Adjective, whichever occurs first; and sometimes it is added to both.

23. The Plural of a few Adjectives is denominated by the termination: the chief of these will be here found:—

ⲁⲧⲫⲟⲉⲧ-

OF ADJECTIVES.

21, 22. The observations on Coptic Adjectives will equally apply to the Sahidic and Bashmuric, and render further observations here unnecessary.

23. Some few Adjectives form their Plural by changing the termination of the Singular; as,

ⲕⲉ,

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Singular.	Plural.
ⲁⲧⲯⲱⲉⲧⲱⲟⲧϥ, *incomprehensible.*	ⲁⲧⲯⲱⲉⲧⲱⲟⲧⲟⲩ.
ⲃⲉⲗⲗⲉ, *blind,*	ⲃⲉⲗⲗⲉⲩ.
ⲉⲃⲱ, *dumb,*	ⲉⲃⲱⲟⲩ.
ⲉⲛⲉⲥⲉ, *beautiful,*	ⲉⲛⲉⲥⲱⲟⲩ.
ⲙⲉⲛⲣⲓⲧ, *beloved,*	ⲙⲉⲛⲣⲁϯ.
ⲛⲁⲛⲉ, *good,*	ⲛⲁⲛⲉⲩ.
ⲛⲁⲩⲉ, *much, many,*	ⲛⲁⲩⲱⲟⲩ.
ⲣⲉⲙϩⲏⲉ, *free,*	ⲣⲉⲙϩⲏⲉⲩ.
ⲥⲁⲃⲉ, *wise,*	ⲥⲁⲃⲉⲩ, & ⲥⲁⲃⲏ f.
ⲥⲁⲓⲉ, *fair,*	ⲥⲁⲓⲱⲟⲩ.
ϩⲁⲉ, *the last,*	ϩⲁⲉⲩ.
ϩⲟⲩⲓⲧ, *the first,*	ϩⲟⲩⲁϯ.
ϫⲁⲡⲏ, *soft,*	ϫⲁⲡⲉⲩ.
ϭⲁⲗⲉ, *lame,*	ϭⲁⲗⲉⲩ.
ϭⲁϫⲏ, *maimed,*	ϭⲁϫⲉⲩ.

COMPARISON OF ADJECTIVES.

24. Comparatives are formed by ⲉϩⲟⲩⲉ, *above,* or *more than;* or ⲉ, *than,* put after the Positive; as, ⲟⲩ-ⲡⲱϯ ⲡⲉ ⲫϯ ⲉϩⲟⲩⲉ ⲡⲉⲛ-ϩⲏⲧ, *Great is God than* (or *greater than*) *our heart*—1 John iii. 20;

ϩⲁⲛ-

SAHIDIC.

Singular.	Plural.
ϫⲉ, *another*	ϫⲟⲟⲩⲉ.
ⲛⲁⲩⲟϥ, *much*	ⲛⲁⲩⲱⲟⲩ.
ⲛⲁⲛⲟⲩϥ, *good*	ⲛⲁⲛⲟⲩⲟⲩ and ⲛⲁⲛⲟⲩ.
ϩⲁⲉ, *the last*	ϩⲁⲉⲉⲩ, ϩⲁⲉ, & ϩⲁⲉⲩ, f.

COMPARISON OF ADJECTIVES.

24. The Comparative, in Sahidic, and Bashmuric, is formed like the Coptic, by ⲉϩⲟⲩⲉ, ⲉ, or ⲛϩⲟⲩⲟ after the Positive; and sometimes by ⲛⲁⲣⲁ.

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ϩⲁⲛ-ⲛⲓⲱϯ ⲉ-ⲡⲁⲓ ⲉⲕⲉ-ⲡⲁϫ, *Great things* (*greater*) *than these thou shalt see*—John i. 51. Sometimes both ⲉϩⲟⲧⲉ and ⲉ occur in forming the Comparative; as, ϯ-ⲙⲉⲧⲥⲟϫ ⲛ̀ⲧⲉ ⲫϯ ⲉⲥ-ⲟⲓ ⲛ̀-ⲥⲁⲃⲉ ⲉϩⲟⲧⲉ ⲉ-ⲛⲓ-ⲣⲱⲙⲓ, *The foolishness of God is wise more than* (or *wiser than*) *men*—1 Cor. i. 25.

The Comparative is also expressed by adding ⲛ̀ϩⲟⲩⲟ to the Positive; as, ϯ-ⲙⲉⲧⲙⲉⲟⲩⲉ, ⲛ̀ⲧⲉ ⲫϯ ⲟⲩ-ⲛⲓⲱϯ ⲧⲉ ⲛ̀ϩⲟⲩⲟ, *The witness of God is greater* (or *more great*)—1 John v. 9.

Sometimes there is no word to express the Comparative, and it can only be collected from the sense of the passage; as, ⲡⲓⲙ ⲅⲁⲣ ⲡⲉ ⲡⲓ-ⲛⲓⲱϯ, *For which is great* (*greater*), *he that sitteth* &c. Luke xxii. 27.

25. The Superlative Degree is formed by adding ⲉⲃⲟⲗ, ⲉⲃⲟⲗⲟⲩⲧⲉ, or ⲉ, or some such word, to the Positive, with ⲧⲏⲣ, or ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ, *all:* thus; ⲉⲟⲩ-ⲕⲟⲩⲭ ⲙⲉⲛ ⲧⲉ ⲉⲃⲟⲗⲟⲩⲧⲉ ⲛⲓ-ⲭⲣⲱⲭ ⲧⲏⲣⲟⲩ, *Which truly is little than* (*least of*) *all seeds*—Matt. xiii. 32; ⲁ̀ⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲡⲓ-ⲕⲟⲩⲭⲓ ⲉⲃⲟⲗ ⲟⲩⲧⲉ ⲛⲓ-ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ, *For I am little than* (*least of*) *all the Apostles*—1 Cor. xv. 9.

Sometimes the Superlative is formed by adding ⲉⲙⲙⲁⲱ

The Comparative sometimes can only be discovered by the sense, as in the Coptic.

25. The Superlative Degree, in Sahidic, and Bashmuric, is formed by ⲉ, or some corresponding word following the Positive, and the word ⲙⲓⲙ, *all*, &c. (See Coptic.)

It is also formed with ⲉⲙⲙⲁⲱ, or ⲉⲙⲁⲧⲉ, which are sometimes doubled.

Sometimes it can be known only by the sense.

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ⲉⲣⲣⲁϣ to the Positive; as, ⲁⲧⲁⲯⲩⲭⲏ ϣⲟⲣⲧⲉⲣ ⲉⲣⲣⲁϣ, *My soul is troubled exceedingly*—Ps. vi. 3. In some instances it is repeated; as, ⲉⲣⲣⲁϣ ⲉⲣⲣⲁϣ. It is also formed by ⲛ̀ⲟⲩⲟ repeated; as, ⲟⲩⲟⲟ ⲛ̀ⲟⲩⲟ ⲛ̀ⲟⲩⲟ ⲡⲁⲩ-ⲉⲣϣⲫⲏⲣⲓ, *And they were exceedingly astonished*—Mark vii. 37.

CHAP. IV.

PRONOUNS.

26. The PERSONAL PRONOUNS are:

Singular. Masc.	Fem.	Plural. Masc. and Fem.
ⲁ̀ⲛⲟⲕ, *I.*		ⲁ̀ⲛⲟⲛ, *we,*
ⲛ̀ⲑⲟⲕ, *thou,* m.	ⲛ̀ⲑⲟ, *thou,* f.	ⲛ̀ⲑⲱⲧⲉⲛ, *ye.*
ⲛ̀ⲑⲟϥ, *he.*	ⲛ̀ⲑⲟⲥ, *she.*	ⲛ̀ⲑⲱⲟⲩ, *they.*

27. The FIRST PERSON.

Singular.	Plural.
ⲁ̀ⲛⲟⲕ, *I.*	ⲁ̀ⲛⲟⲛ, *we.*
ⲛⲏⲓ, *to me.*	ⲛⲁⲛ, *to us.*

The Pronouns of the First Person Singular and Plural approach very near to the Hebrew in sound; as, ⲁ̀ⲛⲟⲕ, אנכי, *I;* ⲁ̀ⲛⲟⲛ, אנו, *We.* Also ⲟⲛⲛⲟⲧ, אתנה, or אתן, *Ye.* The language, however, bears but little similarity to the Hebrew.

PERSONAL PRONOUNS.

27. The FIRST PERSON in Sahidic.

Singular.	Plural.
ⲁ̀ⲛⲟⲕ or ⲁ̀ⲛⲟⲩ; ⲁⲛ̄ⲕ or ⲁⲛ̄ⲉ; *I.*	ⲁ̀ⲛⲟⲛ, *we.*
ⲛⲁⲓ, *to me.*	ⲛⲁⲛ, *to us.*
ⲁⲛⲁⲕ, *I,* Bash.	Bash. ⲛⲏⲛ, *to us.*

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28. The SECOND PERSON.

Masc. Singular.	Fem.
ⲛ̀ⲑⲟⲕ, *thou*, m.	ⲛ̀ⲑⲟ, *thou*, f.
ⲛⲁⲕ, *to thee*, m.	ⲛⲉ, *to thee*, f.

Masc. and Fem. Plural.	
ⲛ̀ⲑⲱⲧⲉⲛ, *ye*, or *you*.	ⲉⲧⲉⲛ̀ⲑⲏⲛⲟⲩ, ⲛ̀ⲧⲉⲛ̀ⲑⲏⲛⲟⲩ, ⲧⲉⲛ̀ⲑⲏⲛⲟⲩ, ⲟⲛⲛⲟⲩ, *you*, or *to you*.
ⲛⲱⲧⲉⲛ, *to you*.	

29. The THIRD PERSON.

Singular. Masc.	Fem.	Plural. Masc. and Fem.
ⲛ̀ⲑⲟⲥ, *he*.	ⲛ̀ⲑⲟⲥ, *she*.	ⲛ̀ⲑⲱⲟⲩ, *they, them*.
ⲛⲁϥ, *to him*.	ⲛⲁⲥ, *to her*.	ⲛⲱⲟⲩ, *to them*.

Also, ⲧⲏ, ⲉⲧⲧⲏ, *he, she, that*, &c.

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28. The SECOND PERSON.

Masc. Singular.	Fem.
ⲛ̄ⲧⲟⲕ, and ⲛ̄ⲧⲕ̄, *thou*, m.	ⲛ̄ⲧⲟ, *thou*, f.
ⲛⲁⲕ, *to thee*.	ⲛⲉ, *to thee*, f.
ⲛⲏⲕ, *to thee*, Bash.	

Plural. Masc. and Fem.	
ⲛ̄ⲧⲱⲧⲛ̄, and ⲛ̄ⲧⲉⲧⲛ̄, *ye*, or *you*.	
ⲛⲏⲧⲛ̄, *to you*.	
ⲧⲏⲛⲟⲩ, ⲧⲏⲧⲧⲛ̄,	*you*, or *to you*.
Bash. ⲛⲧⲁⲧⲛ̄, ⲛ̀ⲧⲁⲧⲉⲛ, ⲛⲧⲏⲧⲉⲛ,	*you*, or *to you*.

29. The THIRD PERSON.

Singular. Masc.	Fem.	Plural. Masc. and Fem.
ⲛ̄ⲧⲟϥ, *he*.	ⲛ̄ⲧⲟⲥ, *she*.	ⲛ̄ⲧⲟⲟⲩ, *they, them*.
ⲛⲁϥ, *to him*.	ⲛⲁⲥ, *to her*.	ⲛⲁⲩ, *to them*.

Singular.	Plural.
Bash. ⲛⲧⲁϥ, *he*.	ⲛⲧⲁⲩ, *they*.
ⲛⲏϥ, *to him*.	ⲛⲉⲩ, ⲛⲏⲩ, or ⲛⲏⲟⲩ, *to them*.

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POSSESSIVE PRONOUNS.

30. The Possessive Pronouns are derived from the Personal, and are the following:

Personal.	Possessive.
ⲛⲏⲓ, *to me*	ⲛⲧⲏⲓ, *mine*, m.
ⲛⲁⲕ, *to thee*, m.	ⲛⲧⲁⲕ, *thine*, m.
ⲛⲁϥ, *to him*	ⲛⲧⲁϥ, *his*.
ⲛⲁⲛ, *to us*	ⲛⲧⲁⲛ, *ours*, m.
ⲛⲱⲧⲉⲛ, *to you*	ⲛⲧⲱⲧⲉⲛ, *yours*, m.
ⲛⲱⲟⲩ, *to them*	ⲛⲧⲱⲟⲩ, *theirs*, m.

THE FIRST PERSON.

Singular.

Masc.	Fem.
31. ⲛⲧⲏⲓ, ⲫⲱⲓ, *mine*, or *my*, m.	ϑⲱⲓ, *mine*, or *my*, f.

Plural.

Masc. and Fem.

ⲛⲟⲩⲓ, *mine*, or *my*.

POSSESSIVE PRONOUNS.

THE FIRST PERSON.

Singular.

Masc.	Fem.
31. ⲛⲱⲓ.	ⲧⲱⲓ, & ⲛⲧⲱⲓ, *mine*, or *my*.

Plural.

Masc. and Fem.

ⲛⲟⲩⲓ, *mine*, or *my*.

THE SECOND PERSON.

Singular.		Plural.
Masc.	Fem.	Masc. and Fem.
32. ⲛⲱⲕ,	ⲧⲱⲕ, *thine*, or *thy*.	ⲛⲟⲩⲕ, *thine*, or *thy*.

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The Second Person.

Singular.

	Masc.	Fem.
33.	ⲛ̄ⲧⲁⲕ, ⲫⲱⲕ, *thine*, or *thy*, m.	ⲑⲱⲕ, *thine*, or *thy*, f.

Plural.

Masc. and Fem.

ⲛⲟⲩⲕ, *thine*, or *thy*.

The Third Person.

Singular.

	Masc.	Fem.		Fem.
34.	ⲛ̄ⲧⲁϥ, & ⲛ̄ⲧⲏⲓϥ, Masc. ⲫⲱϥ, ⲡⲱϥ,	Fem. ⲑⲱϥ,	*his.*	ⲛ̄ⲧⲁⲥ, & ⲛ̄ⲧⲏⲥ, *hers*, or *her*,

Plural.

Masc.		Fem.
ⲛⲟⲩϥ, ⲉⲧⲉⲛⲟⲩϥ,	*his.*	ⲛⲟⲩⲥ, *hers*, or *her*.

The Third Person.

Singular.

	Masc.		Fem.
33.	ⲛ̄ⲧⲁϥ, ⲡⲱϥ,	*his.*	ⲛ̄ⲧⲁⲥ, *hers*, or *her*.

Plural.

Masc.		Fem.
ⲛⲟⲩϥ, ⲉⲧⲉⲛⲟⲩϥ,	*his.*	ⲛⲟⲩⲥ, *hers*, or *her*.

The First Person.

	Singular. Masc.	Fem.	Plural. Masc. and Fem.
34.	ⲡⲱⲛ.	ⲧⲱⲛ, *ours*, or *our*.	ⲛⲟⲩⲛ, *ours*, or *our*.

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The First Person.

	Singular. Masc.	Fem.	Plural. Masc. and Fem.
35.	ϕωn,	ϑωn,	ⲛⲧⲁn, ⲡⲟⲧⲛ,
	ours, or *our*.		*ours*, or *our*.

The Second Person.

	Singular. Masc. and Fem.		Plural. Masc. and Fem.
36.	ⲛⲧⲱⲧⲉn, ϕⲱⲧⲉn,	*yours*, or *your*.	ⲡⲟⲧⲧⲉn, *yours*, or *your*.

The Third Person.

	Singular. Masc. and Fem.		Plural. Masc. and Fem.	
37.	ⲛⲧⲱⲟⲩ, ⲉⲧⲉⲛⲧⲱⲟⲩ,	*theirs*, or *their*.	ⲡⲟⲩⲟⲩ, ⲡⲛⲉⲧⲉⲡⲟⲩⲟⲩ,	*theirs*, or *their*.

38. The Demonstrative and Relative Pronouns are often prefixed to the Possessive; as, ⲉⲧⲉϕⲱⲓ, *mine*; ⲡⲉⲧⲉϕⲱϫ, and ϕⲛⲉⲧⲉϕⲱϫ, *thy*, m.; ϯⲉⲧⲉϑⲱϫ, and ϑⲛⲉⲧⲉϑⲱϫ, *thy*, f. Plu. ⲉⲧⲉⲡⲟⲩϫ, *thy*. Sing. ⲡⲉⲧⲉⲛⲧⲁϥ, *his*. Plu. ⲡⲛⲉⲧⲉⲡⲟⲩⲟⲩ, *their*, &c.

The Second Person.

	Singular. Masc. and Fem.		Plural. Masc. and Fem.
35.	ⲡⲱⲧⲛ̄, *yours*, or *your*.		ⲡⲟⲩⲧⲉn, *yours*, or *your*.

The Third Person.

	Singular. Masc. and Fem.		Plural. Masc. and Fem.	
36.	ⲛ̄ⲧⲱⲟⲩ, ⲉⲧⲉⲛⲧⲱⲟⲩ,	*theirs*, or *their*.	ⲡⲟⲩⲟⲩ, ⲡⲉⲧⲉⲡⲟⲩⲟⲩ,	*theirs*, or *their*.

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DEFINITIVE PRONOUNS.

	Singular. Masc.	Fem.		Plural. Masc. and Fem.	
39.	ⲫⲁⲓ, ⲫⲏ, ⲡⲁⲓ, ⲡⲓ,	ⲑⲁⲓ, ⲑⲏ, ⲧⲁⲓ,	*hic, hæc*, &c. *this*, or *that*.	ⲛⲁⲓ, ⲛⲏ, ⲛⲓ,	*hi, hæ*, &c. *these*, or *those*.

40. The following are sometimes used as signs of the Genitive Case; and at others, as Relative Pronouns of the Genitive; as,

Singular. Masc.	Fem.		Plural. Masc. and Fem.	
ⲫⲁ,	ⲑⲁ,	*of this*, or *that*, &c.	ⲛⲁ,	*of these*, or *those*, &c.

41. The Particle ⲉⲣⲣⲁⲧ often takes Definitive and Relative Pronouns before it; and is sometimes used Personally, and at others as a Definitive; as,

ⲫⲏⲉⲧⲉⲣⲣ-

DEFINITIVE PRONOUNS.

	Singular. Masc.	Fem.		Plural. Masc. and Fem.	
39.	ⲡⲁⲓ, ⲡⲉⲓ, ⲡⲉϫ, ⲡⲏ,	ⲧⲁⲓ, ⲧⲉⲓ, ⲧⲏ,	*this*, or *that*.	ⲛⲁⲓ, ⲛⲉⲓ,	*these*, or *those*.

Singular. Masc.	Fem.		Plural. Masc. and Fem.	
40. ⲛⲁ,	ⲧⲁ,	*of this*, or *that*.	ⲛⲁ,	*of these*, or *those*.

41. The Particle ⲉⲣⲣⲁϫ, as in the Coptic, takes the Pronouns; as follows:

ⲛⲉⲧⲉⲣⲣ-

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Singular.

Masc.		Fem.	
ⲫⲏⲧⲉⲛⲁⲩ or ⲉⲧⲉⲛⲁⲩ	*he, this, or that.*	ⲑⲏⲧⲉⲛⲁⲩ or ⲉⲧⲉⲛⲁⲩ	*she, this, or that.*

Plural.
Masc. and Fem.

ⲛⲏⲧⲉⲛⲁⲩ, or ⲉⲧⲉⲛⲁⲩ, *they, these, or those.*

42. To the above may be added other Definitives; as, ⲟⲩⲁⲓ, *one*; ⲡⲱ, *the same*; ⲛⲓⲃⲉⲛ, and ϩⲱⲃⲛⲓⲃⲉⲛ, *all*; ⲟⲩⲟⲛ, *some*; ⲕⲉⲟⲩⲟⲛ, *another one*; ϩⲗⲓ, *any*; ⲭⲉⲧ, *other*; and some others.

RELATIVE PRONOUNS.

43. The Relative Pronouns are the following:

Singular and Plural.
Masc. and Fem.

ⲉ, ⲉⲧ or ⲉⲑ, ⲉⲧⲉ, *who, which.*

The Relative Pronoun ⲉⲧ has the accent above the è, when a vowel follows the ⲧ without an accent.

Singular.

Masc.		Fem.	
ⲡⲉⲧⲛ̄ⲛⲁⲩ, ⲉⲧⲛ̄ⲛⲁⲩ,	*he, this, or that.*	ⲉⲧⲛ̄ⲛⲁⲩ,	*she, this, or that.*

Plural.
Masc. and Fem.

ⲡⲉⲧⲛ̄ⲛⲁⲩ, ⲉⲧⲛ̄ⲛⲁⲩ, *these, or those.*

RELATIVE PRONOUNS.

43. The Relative Pronouns in Sahidic are,

Singular and Plural.
Masc. and Fem.

ⲉ, ⲉⲧ or ⲉⲑ, ⲉⲧⲉ, ⲛ̄ⲧ, ⲛ̄ⲧⲉ, ⲉⲛⲧ, *who, which.*

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44. The Relative Pronouns sometimes occur alone, but more frequently with the Definitives or Articles prefixed to them; as,

Singular.

Masc.	Fem.	
ϕⲁⲓ ⲉⲧⲉ,	ⲑⲁⲓⲉ,	*this*, or *that which*; *hic qui*, or *qui*.
ϕⲏ ⲉⲧ, or ⲉⲑ,	ⲑⲏⲉ,	
ϕⲏ ⲉⲧⲉ,	ⲑⲏ ⲉⲧ, or ⲉⲑ,	
ⲡⲉⲧ, ⲡⲉⲑ, or ⲡⲉⲧ ⲉ,	ⲑⲏ ⲉⲧⲉ,	
ⲉⲧⲉϕⲏ,	ⲉⲧⲉⲑⲏ	

Plural.
Masc. and Fem.

ⲛⲁⲓ ⲉ, ⲛⲁⲓ ⲉⲧ, ⲛⲁⲓ ⲉⲧⲉ, ⲡⲉⲧ, ⲡⲉⲧ ⲉ, ⲛⲏⲉ, ⲛⲏ ⲉⲧ, or ⲉⲑ, ⲛⲏ ⲉⲧⲉ, ⲛⲓⲉⲧ,	*these*, or *those which*; *hi qui*, or *qui*.

The Articles are sometimes used as Relative Pronouns:

Singular.

Masc.	Fem.	
ⲡⲓ, ⲟⲩ,	ⲧ, ⲑ, ⲟⲩ,	*who, which.*

Plural.
Masc. and Fem.

ⲛⲓ, ϩⲁⲛ, *who, which.*

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44. Relatives very often occur with the Articles or Definitives prefixed to them, like the Coptic; as,

Singular.

Masc.	Fem.	
ⲡⲉⲓ ⲉⲧ,	ⲧⲉⲓ ⲉⲧ,	*this*, or *that which*, &c.
ⲡⲁⲓ ⲉⲧⲉ,	ⲧⲉⲓ ⲉⲧⲉ,	
ⲡⲁⲓ ⲉⲧ,	ⲧⲁⲓ ⲉⲧ,	
ⲡⲁⲓ ⲛ̄ⲧ,	ⲧⲁⲓ ⲛ̄ⲧ,	
ⲡⲉ ⲛ̄ⲧ,	ⲑⲉ ⲛ̄ⲧ,	
ⲡⲉⲧ, ⲡⲉⲧⲉ,		
Bashmuric,	Bashmuric,	
ⲉⲧⲉ ⲡⲉⲓ,	ⲧⲏ ⲛ̄ⲧ	

Plural.
Masc. and Fem.

ⲡⲉⲓ, ⲡⲉⲧ, ⲡⲉ ⲛ̄ⲧ, ⲡⲁⲓ ⲛ̄ⲧ,	*these*, or *those which*, &c.

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45. The Interrogatives ⲛⲓⲙ, ⲟⲩ, and ⲁⲩⲱ, undergo no variation.

Singular and Plural.	Singular and Plural.
ⲛⲓⲙ, *who, which, what?* &c.	ⲟⲩ, *who, what?* &c.

46. ⲁϫⲟ, *what?* takes the Suffixes in the following manner:

Singular.		
Masc.	Fem.	
ⲁϫⲟ-ⲕ,	ⲁϫⲟ-ⲧⲓ,	*what to you?*
ⲁϫⲟ-ϥ,	ⲁϫⲟ-ⲥ,	*what to him*, or *her?*
Plural.		
Masc. and Fem.		
ⲁϫⲟ-ⲛ,		*what to us?*
ⲁϫⲟ-ⲧⲉⲛ, ⲁϫⲱ-ⲧⲉⲛ,		*what to you?*

47. The Reciprocal sense is sometimes expressed by the Personal or Possessive Pronouns; as, ⲛ̀ⲑⲉⲟϥ ⲫⲏ, *God himself:* and also by the Pronoun Infixes and Suffixes; as, ⲡⲁϩⲓⲉⲕ, *save thyself;* ⲉⲑⲃⲏⲧϥ, *concerning himself;* ⲁⲓⲃⲓⲧ ⲛ̀ⲁⲃⲱⲕ ⲛⲟⲩⲟⲙⲓⲃⲉⲛ, *I have made myself a servant to all*—1 Cor. ix. 19.

ⲉⲣⲏⲟⲩ, *one another*, or *each other*, occurs with the

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45. The Interrogative Pronouns in Sahidic are the same as the Coptic, except ⲁϩⲣⲟ, *what?* as,

Singular.

ⲁϩⲣⲟ-ⲕ, *what to you?* m.

Plural.

ⲁϩⲣⲱⲧⲉⲛ, *what to you?* &c.

47. The Reciprocal sense is expressed by the Suffixes &c. in the same way as in the Coptic.

ⲉⲣⲏⲩ, *one another*, is varied as follows: ⲛⲛ̄ⲉⲣⲏⲩ, *(we) one another;* ⲛⲉⲧⲛ̄ⲉⲣⲏⲩ, *(ye) one another;* ⲛⲟⲩⲉⲣⲏⲩ

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the Prefixes, as follows: ⲛⲉⲛⲉⲣⲛⲟⲩ, *(we) one another;* ⲛⲉⲧⲉⲛⲉⲣⲛⲟⲩ, *(ye) one another;* ⲛⲟⲩⲉⲣⲛⲟⲩ, *(they) one another.*

48. ⲁⲩⲁⲓ ⲁⲩⲁⲓ, *I myself*, or *my own*, takes the Suffixes in the following manner:

Singular.		
Masc.	Fem.	
ⲁⲩⲁⲓ ⲁⲩⲁⲓ-ⲓ,	- - -	*I myself.*
ⲁⲩⲁⲓ ⲁⲩⲁⲓ-ⲕ,	ⲁⲩⲁⲓ ⲁⲩⲁⲓ,	*thou thyself.*
ⲁⲩⲁⲓ ⲁⲩⲁⲓ-ⲥ,	ⲁⲩⲁⲓ ⲁⲩⲁⲓ-ⲥ,	*he himself, she herself.*
Plural.		
Masc. and Fem.		
ⲁⲩⲁⲓⲛ ⲁⲩⲁⲓ-ⲛ,		*we ourselves.*
ⲁⲩⲁⲓⲛ ⲁⲩⲁⲓⲱ-ⲧⲉⲛ,		*ye yourselves.*
ⲁⲩⲁⲓⲛ ⲁⲩⲁⲓⲱ-ⲟⲩ,		*they themselves.*

49. Besides the Personal Pronouns already mentioned, the following Particles occur with the Pronoun Suffixes, and often with Prepositions prefixed to them; and are thus used as Personal Pronouns; viz. ϫⲱ, *the head*, ϩⲣⲁ, *the face*, ⲣⲟ, *the mouth*, ϭⲏⲧ, *the neck*, ⲧⲟⲧ, *the hand*, and the particle ⲁⲩⲁⲓ. They take the Prepositions, or Prefixes and Suffixes, in the following manner:

ϫⲱ,

ⲛⲟⲩⲉⲣⲛⲟⲩ, and ⲛⲉⲩⲉⲣⲛⲟⲩ, *(they) one another.* ⲁⲗⲏⲩ, *one another*, in Bashmuric, takes the Prefixes, as in Sahidic.

48. ⲁⲩⲁⲓⲛ ⲁⲩⲁⲓ-ⲓ, *I myself*, agrees with the Coptic in all the Persons, except the Second and Third Persons Plural, which are thus varied: ⲁⲩⲁⲓⲛ ⲁⲩⲁⲱ-ⲧⲛ, *ye yourselves;* ⲁⲩⲁⲓⲛ ⲁⲩⲁⲓ-ⲟⲩ, and ⲁⲩⲁⲓⲛ ⲁⲩⲁⲁⲩ, *they themselves.*

49. The following Particles vary but little from the corresponding Particles in Coptic:

ⲉ-ϫⲱ-ⲓ,

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xω, the Head.	*ϩρϩ, the Face.*	*po, the Mouth.*
ⲉ-xω-ι, *in me,* or *my head,* &c.	ⲉ-ϩρϩ-ι, } *to me,* or	ⲉ-po-ι, } *to me,* or
ⲉ-xω-ⲕ, *in thee,* &c. m.	ⲛϩ-ϩρϩ-ι, } *to my face,* &c.	ϩϩ-po-ι, } *to my mouth.*
ⲉ-xω, *in thee,* &c. f.	ⲉ-ϩρϩ-ⲕ, } *to thee,* &c. m.	ⲉ-po-ⲕ, *to thee,* m.
ⲉ-xω-ϥ, } *in him,* &c.	ⲛϩ-ϩρϩ-ⲕ, }	ⲉ-po, } *to thee,* f.
ϩⲓ-xω-ϥ, }	ⲉ-ϩρϩ-ϥ, *to him,* &c.	ϩϩ-po, }
ⲉ-xω-ⲥ, *in her,* &c.	ⲉ-ϩρϩ-ⲥ, *to her,* &c.	ⲉ-po-ϥ, } *to him.*
ⲉ-xω-ⲟⲩ, } *in them,* &c.	ⲛϩ-ϩρϩ-ⲉⲛ, *to us,* &c.	ϩϩ-po-ϥ, }
ϩⲓ-xω-ⲟⲩ, }	ⲛϩ-ϩρϩ-ⲩ, *to them,* &c.	ⲉ-po-ⲥ, *to her.*
		ⲉ-po-ⲛ, *to us.*
		ⲉ-pω-ⲧⲉⲛ, *to you.*
		ⲉ-pω-ⲟⲩ, *to them.*

SAHIDIC.

ⲉ-xω-ι, *in me,* or *my head.*	ⲉ-ϩρϩ-ι, *to me,* &c.	ⲉ-po-ι, *to me.*
ⲉ-xω-ⲕ, *in thee,* m.	ⲉ-ϩρϩ-ⲕ, *to thee,* m. &c.	ⲉ-po-ⲕ, *to thee,* &c.
ϩⲓ-xω-ϥ, *in him,* &c.	ⲉ-ϩρϩ-ⲩ, *in them.*	ⲉ-pω-ⲧⲛ̄, *to you.*
		ⲉ-po-ⲟⲩ, and ⲉpϩⲩ, *to them.*

BASHMURIC.

ⲉⲗϩⲧⲉⲛ, *to you.*
ⲉⲗϩⲩ, and ⲉpϩⲩ, *to them.*

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ϩⲏⲧ, *the Neck.*	ⲧⲟⲧ, *the Hand.*	ⲁⲁⲁⲟ.
ⲛ̀-ϩⲏ-ⲧ, *in me,* &c.	ⲉ̀-ⲧⲟⲧ, *to me,* or *to my hand.*	ⲁⲁⲁⲟ-ⲓ, *me,* or *to me,* &c.
ⲛ̀-ϩⲏⲧ-ⲕ, *in thee,* m.	ⲛ̀-ⲧⲟⲧ-ⲕ, *to thee,* m.	ⲁⲁⲁⲟ-ⲕ, *thee,* m. *to thee,* &c.
ⲛ̀-ϩⲏϯ, *in thee,* f.	ⲉ̀-ⲧⲟⲧ-ⲥ, } *to him.*	ⲁⲁⲁⲟ, *thee,* f. &c.
ⲛ̀-ϩⲏⲧ-ⲥ, *in him.*	ⲛ̀-ⲧⲟⲧ-ⲥ, }	ⲁⲁⲁⲟ-ⲥ, *him,* &c.
ⲛ̀-ϩⲏⲧ-ⲥ, *in her.*	ⲧⲟⲧ-ⲥ, *to her.*	ⲁⲁⲁⲟ-ⲥ, *her,* &c.
ⲛ̀-ϩⲏⲧ-ⲉⲛ, *in us.*	ⲛ̀ⲧⲟⲧ-ⲉⲛ, *to us.*	ⲁⲁⲁⲟ-ⲛ, *us, to us,* &c.
ⲛ̀-ϩⲏⲧ-ⲟⲩ, *in them.*	ⲉ̀-ⲧⲟⲧ-ⲟⲩ, } *to them.*	ⲁⲁⲁⲱ-ⲧⲉⲛ, *ye, to you,* &c.
	ⲛ̀-ⲧⲟⲧ-ⲟⲩ, }	ⲁⲁⲁⲱ-ⲟⲩ, *them,* &c.

SAHIDIC.

ⲛ̄-ϩⲏⲧ, *in me,*	ⲉ-ⲧⲟⲟⲧ, *to me.*	ⲁⲁⲁⲟ-ⲓ, *me, to me,* &c.
ⲛ̄-ϩⲏⲧ-ⲕ, *in thee,* m.	ⲛ̄-ⲧⲟⲟⲧ-ⲕ, *to thee,* m.	ⲁⲁⲁⲟ-ⲕ, *thee,* m. &c.
ⲛ̄-ϩⲏⲧ-ⲉ, *in thee,* f. &c.	ⲛ̄-ⲧⲟⲟⲧ-ⲥ, *to him,* &c.	ⲁⲁⲁⲟ, *thee,* f. &c.
ⲛ̄-ϩⲏⲧ ⲛ̄, *in us.*	ϩⲓ-ⲧⲟⲟⲧ-ⲛ̄, *in us.*	ⲁⲁⲁⲟ-ⲛ, *we,* &c.
ⲛ̄-ϩⲏⲧ-ⲧⲏⲧⲧⲛ̄, *in you.*	ⲉ-ⲧⲟⲟⲧ-ⲧⲏⲧⲧⲛ̄, *to you.*	ⲁⲁⲁⲱ-ⲧⲛ̄, *ye,* &c.
ⲛ̄-ϩⲏⲧ-ⲟⲩ, *in them.*	ⲉ-ⲧⲟⲟⲧ-ⲟⲩ, *to them.*	ⲁⲁⲁⲟⲟⲩ, *them,* &c.

BASHMURIC.

ⲉ-ⲗⲁ-ⲓ, *to me.*	ⲁⲁⲁⲁ-ⲥ, *him.*
ⲉ-ⲗⲁ-ⲧⲉⲛ, *to you.*	ⲁⲁⲁⲁ-ⲩ, *to them.*
ⲉ-ⲗⲁ-ⲥ, } *to him.*	ⲁⲁⲁⲁ-ⲧⲉⲛ, *ye.*
ⲙⲙⲁ-ⲗⲁ-ⲥ, }	
ⲉ-ⲗⲁ-ⲩ, *to them.*	

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50. The English Prepositions here given, do not always express the sense of the Prepositions in the Coptic, which vary their significations, and sometimes lose their force altogether; as, ⲉϫⲱⲓ, *in me;* ⲉϫⲱϥ, *him;* ⲥⲁⲣⲟⲓ, *to me;* ⲥⲁⲣⲟ, *thee*, f.; ⲥⲧⲣⲟϥ, *against him*, &c.

THE PRONOUN INFIXES AND SUFFIXES.

51. The Pronoun Infixes and Suffixes are added to words, instead of the Possessive and Personal Pronouns.

The Pronoun Infixes are inserted between the Article and the Noun, and used instead of the Possessive Pronouns. They are the following: ⲁ, *my;* ⲉⲕ, *thy*, m.; ⲉ, or ⲟⲩ, *thy*, f.; ⲉϥ, *his;* ⲉⲥ, *her;* ⲉⲛ, *our;* ⲉⲧⲉⲛ, *your;* ⲟⲩ, *their.*

An example of the Infixes with the Articles is here given:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
ⲡ-ⲁ,	ⲧ-ⲁ,	ⲛ-ⲁ, *my.*
ⲡ-ⲉⲕ,	ⲧ-ⲉⲕ,	ⲛ-ⲉⲕ, *thy*, m.
ⲡ-ⲉ,	ⲧ-ⲉ,	ⲛ-ⲉ, *thy*, f.
		ⲛ-ⲉϥ,

THE PRONOUN INFIXES AND SUFFIXES.

51. The following are the Pronoun Infixes, with the Articles:

THE INFIXES.

Singular.		Plural.
With Masc. Art. Sing.	With Fem. Art. Sing.	With Masc. and Fem. Art. Plur.
ⲡⲁ,	ⲧⲁ,	ⲛⲁ, *my.*
ⲡⲉⲕ,	ⲧⲉⲕ,	ⲛⲉⲕ, *thy*, m.
ⲡⲟⲩ,	ⲧⲟⲩ,	ⲛⲟⲩ, *thy*, f.
		ⲛⲉϥ,

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ⲡ-ⲉϥ,	ⲧ-ⲉϥ,	ⲛ-ⲉϥ, *his.*
ⲡ-ⲉⲥ,	ⲧ-ⲉⲥ,	ⲛ-ⲉⲥ, *her.*
ⲡ-ⲉⲛ,	ⲧ-ⲉⲛ,	ⲛ-ⲉⲛ, *our.*
ⲡ-ⲉⲧⲉⲛ,	ⲧ-ⲉⲧⲉⲛ,	ⲛ-ⲉⲧⲉⲛ, *your.*
ⲡ-ⲟⲩ,	ⲧ-ⲟⲩ,	ⲛ-ⲟⲩ, *their.*

ⲟⲩ is sometimes used for the Infix of the Second Person Feminine, instead of ⲉ; but it seldom occurs.

52. The Suffixes are used with words, instead of the Infixes; and nearly all, are the concluding letters of their respective Pronouns.

THE SUFFIXES.

Singular.	Plural.
ⲓ, or ⲧ, *me*, or *my*.	ⲛ, or ⲉⲛ, *us*, or *our*.
ⲕ, *thee*, or *thy*, m.	ⲉⲛ, or ⲧⲉⲛ, *ye*, or *you*.
ϯ, ⲉ, or ⲓ, *thee*, or *thy*, f.	ⲟⲩ, *they*, or *their;* or ⲉⲩ, or
ϥ, *him*, or *his*,	ⲁⲩ, if the word end in
ⲥ, *she*, or *her*.	ⲉ, or ⲁ.

53. A small number of words vary from the general rule;

ⲛⲉϥ,	ⲧⲉϥ,	ⲛⲉϥ, *his.*
ⲛⲉⲥ,	ⲧⲉⲥ,	ⲛⲉⲥ, *her.*
ⲛⲛ̄,	ⲧⲛ̄,	ⲛⲛ̄, *our.*
ⲛⲉⲧⲛ̄,	ⲧⲉⲧⲛ̄,	ⲛⲉⲧⲛ̄, *your.*
ⲛⲉⲩ,	ⲧⲉⲩ,	ⲛⲉⲩ, *their.*

THE SUFFIXES.

52. The Suffixes are used instead of Infixes, as in Coptic:

Singular.	Plural.
ⲓ, or ⲧ, *me*, or *my*.	ⲛ, or ⲛ̄, *us*, or *our*.
ⲕ, or ⲣ, *thee*, or *thy*, m.	ⲧⲛ̄, ⲧⲉⲛ, or ⲧⲏⲧⲛ̄, *ye*, or *your*.
ⲉ, or ⲧⲉ, *thee*, or *thy*, f.	ⲟⲩ, ⲁⲩ, ⲏⲩ, or ⲥⲟⲩ, *they*, or *their*.
ϥ, *him*, or *his*.	
ⲥ, *she*, or *her*.	

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and change their terminations before their Suffixes, or take additional letters; as, ⲛⲥⲁ, *after;* ⲛⲥⲱ-ⲕ, *after thee;* ⲛⲥⲱ-ⲥ, *after him.* ⲟⲩⲃⲉ, *against*, exchanges the ⲉ for ⲏ; as, ⲟⲩⲃⲏ-ⲧ, *against me;* ⲟⲩⲃⲏ-ⲕ, *against thee;* ⲟⲩⲃⲏ-ⲥ, *against him.* ⲉⲑⲃⲉ, *for, concerning*, changes the ⲉ into ⲏ, and takes ⲧ, before the Suffixes; as, ⲉⲑⲃⲏⲧ, *of me;* ⲉⲑⲃⲏⲧ-ⲥ, *of him;* ⲉⲑⲃⲏⲧ-ⲥ, *of her*, &c. ⲛⲉⲓⲓ, *with*, and some others, take the Personal Pronouns, the first letter of which is dropped before a consonant; as, ⲛⲉⲓⲓ-ⲙⲓ, *with me;* ⲛⲉⲓⲓ-ⲁⲥ, *with him;* ⲛⲉⲓⲓ-ⲁⲛ, *with us*, &c. ⲉϩⲛⲉ, *will*, drops the ⲉ before the Suffixes, and is formed like the preceding word; as, ⲛⲉⲧⲉϩⲙ-ⲙⲓ, *my will;* ⲛⲉⲧⲉϩⲙ-ⲁⲕ, *thy will;* ⲛⲉⲧⲉϩⲙ-ⲁⲥ, *his will*, &c. ⲁⲧⲥⲛⲉ, *without*, changes the ⲉ into ⲟⲩ; as, ⲁⲧⲥⲛⲟⲩ-ⲓ, *without me;* ⲁⲧⲥⲛⲟⲩ-ⲕ, *without thee*, &c. ϩⲏⲧ, *the heart*, is formed with the Suffixes, as follows: ϩⲟϩ-ⲓ, *my heart;* ϩⲟϩ-ⲕ, *thy heart*, &c.

54. When a word ends in ⲉ or ⲟ, the ⲉ or ⲟ is made long before the Suffix of the Second and Third Persons Plural; as, ϫⲉⲓⲓⲓⲟ, *a stranger;* ϫⲉⲓⲓⲓⲱ-ⲟⲩ, *their strangers;* ⲛⲓϣⲛⲉ, *nets;* ⲛⲓϣⲛⲏ-ⲟⲩ, *their nets.*

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53. These observations apply also to the Sahidic and Bashmuric: ⲉⲧⲃⲉ, *for*, exchanges the ⲉ for ⲏ, and sometimes takes ⲏⲧ before the Suffixes; as, ⲉⲧⲃⲏⲏⲧ-ⲥ, or ⲉⲧⲃⲏ-ⲥ, *of him*, &c. ϩⲓⲱ, *above*, and ϩⲱ, *also*, double the ⲱ before the Suffixes; as, ϩⲱⲱⲓ-ⲥ, *above him*, &c.

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NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The Infixes to Nouns will be understood by the following examples:

ϣнрι, *a Son*, m. with the Articles and Infixes.

Singular.	Plural.
Art. and Infixes to a Noun Masc.	Art. and Infixes to a Noun Fem.
па-ϣнрι, *my son.*	па-ϣнрι, *my sons.*
пек-ϣнрι, *thy son*, m,	пек-ϣнрι, *thy sons*, m.
пе-ϣнрι, *thy son*, f.	пе-ϣнрι, *thy sons*, f.
пеq-ϣнрι, *his son.*	пеq-ϣнрι, *his sons.*
пес-ϣнрι, *her son.*	пес-ϣнрι, *her sons,*
пеп-ϣнрι, *our son.*	пеп-ϣнрι, *our sons.*
петеп-ϣнрι, *your son.*	петеп-ϣнрι, *your sons.*
пот-ϣнрι, *their son.*	пот-ϣнрι, *their sons.*

NOUNS WITH PRONOUN INFIXES AND SUFFIXES.

55. The following examples will shew the position of the Infixes between the Article and the Noun:

ωнϩ, *Life*, m.

Singular.	Plural.
Infixes to a Noun Masc.	Infixes to a Noun Masc.
па-ωнϩ, *my life.*	па-ωнϩ, *my lives.*
пек-ωнϩ, *thy life*, m.	пек-ωнϩ, *thy lives*, m.
пот-ωнϩ, *thy life*, f.	пот-ωнϩ, *thy lives*, f.
пеq-ωнϩ, *his life.*	пеq-ωнϩ, *his lives.*
пес-ωнϩ, *her life.*	пес-ωнϩ, *her lives.*
пп̄-ωнϩ, *our life.*	пп̄-ωнϩ, *our lives.*
петп̄-ωнϩ, *your life.*	петп̄-ωнϩ, *your lives.*
пет-ωнϩ, *their life.*	пет-ωнϩ, *their lives.*

cωпє,

ⲥⲁⲁϩ, *a Voice*, f. with the Infixes.

Singular. Art. and Infixes to a Noun Fem.	Plural. Art and Infixes to a Noun Fem.
ⲧⲁ-ⲥⲁⲁϩ, *my voice.*	ⲛⲁ-ⲥⲁⲁϩ, *my voice.*
ⲧⲉⲕ-ⲥⲁⲁϩ, *thy voice*, m.	ⲛⲉⲕ-ⲥⲁⲁϩ, *thy voices*, m.
ⲧⲉ-ⲥⲁⲁϩ, *thy voice*, f.	ⲛⲉ-ⲥⲁⲁϩ, *thy voices*, f.
ⲧⲉϥ-ⲥⲁⲁϩ, *his voice.*	ⲛⲉϥ-ⲥⲁⲁϩ, *his voices.*
ⲧⲉⲥ-ⲥⲁⲁϩ, *her voice.*	ⲛⲉⲥ-ⲥⲁⲁϩ, *her voices.*
ⲧⲉⲛ-ⲥⲁⲁϩ, *our voice.*	ⲛⲉⲛ-ⲥⲁⲁϩ, *our voices.*
ⲧⲉⲧⲉⲛ ⲥⲁⲁϩ, *your voice.*	ⲛⲉⲧⲉⲛ-ⲥⲁⲁϩ, *your voices.*
ⲧⲟⲩ-ⲥⲁⲁϩ, *their voice.*	ⲛⲟⲩ-ⲥⲁⲁϩ, *their voices.*

56. It will be seen from the foregoing examples, that the Infixes are the same to a Masculine and Feminine Noun, Singular and Plural.

ⲥⲱⲛⲉ, *a Sister*, f.

Singular. Infixes to a Noun Fem.	Plural. Infixes to a Noun Fem.
ⲧⲁ-ⲥⲱⲛⲉ, *my sister.*	ⲛⲁ-ⲥⲱⲛⲉ, *my sisters.*
ⲧⲉⲕ-ⲥⲱⲛⲉ, *thy sister*, m.	ⲛⲉⲕ-ⲥⲱⲛⲉ, *thy sisters*, m.
ⲧⲟⲩ-ⲥⲱⲛⲉ, *thy sister*, f.	ⲛⲟⲩ-ⲥⲱⲛⲉ, *thy sisters*, f.
ⲧⲉϥ-ⲥⲱⲛⲉ, *his sister.*	ⲛⲉϥ-ⲥⲱⲛⲉ, *his sisters.*
ⲧⲉⲥ-ⲥⲱⲛⲉ, *her sister.*	ⲛⲉⲥ ⲥⲱⲛⲉ, *her sisters.*
ⲧⲛ̄-ⲥⲱⲛⲉ, *our sister.*	ⲛⲛ̄-ⲥⲱⲛⲉ, *our sisters.*
ⲧⲉⲧⲛ̄-ⲥⲱⲛⲉ, *your sister.*	ⲛⲉⲧⲛ̄-ⲥⲱⲛⲉ, *your sisters.*
ⲧⲉⲩ-ⲥⲱⲛⲉ, *their sister.*	ⲛⲉⲩ-ⲥⲱⲛⲉ, *their sisters.*

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SUFFIXES TO NOUNS, &c.

57. The following examples will shew the position of the Suffixes :

ϫω, *a head.*	ϩip, *a basket.*
ϫω-ι, *my head.*	ϩip-ι, *my basket.*
ϫω-κ, *thy head,* m.	ϩip-κ, *thy basket,* m.
ϫω-ϯ, *thy head,* f.	ϩip-ϯ, *thy basket,* f.
ϫω-ϥ, *his head.*	ϩip-ϥ, *his basket.*
ϫω-c, *her head.*	ϩip-c, *her basket.*
ϫω-ν, *our head.*	ϩip-ϵν, *our basket.*
ϫω-ϯϵν, *your head.*	ϩip-ϯϵν, *your basket.*
ϫω-ογ, *their head.*	ϩip-ογ, *their basket.*

58. When a word ends in ϯ, the ϯ Suffix of the First Person Singular is sometimes dropped, and sometimes retained; as, ϕωϯ, *my flight;* ρⲁϯ-ϯ, or ρⲁϯ, *my foot.*

59. The Suffixes are used with Adjectives, in the same manner as with substantives.

ϯhp, *all.*	ⲛⲁⲛϵ, *good.*
ϯhp-ι, *all my.*	ⲛⲁⲛϵ-ϥ, *his good.*
ϯhp-κ, *all thy,* m	ⲛⲁⲛϵ-c, *her good.*
ϯhp-ϥ, *all his.*	ⲛⲁⲛϵ-ϯ, or ⲛⲁⲛ-ογ, *their good.*
ϯhp-c, *all her.*	ⲉⲓⲱⲱⲧϯ, *alone.*
ϯhp-ϵν, *all our.*	ⲉⲓⲱⲱⲧϯ-κ, *thou alone.*
ϯhp-ϯϵν, *all your.*	ⲉⲓⲱⲱⲧϯ-ϥ, *he alone.*
ϯhp-ογ, *all their.*	ⲉⲓⲱⲱⲧϯ-ογ, *they alone.*

SUFFIXES TO NOUNS, &c.

59 to 61. The Sahidic Suffixes are used with Nouns, &c., in the same way as in the Coptic; all the rules of which will apply here.

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60. Particles also take the Suffixes; as, ⲥⲁⲧⲟⲧ, *immediately*; ⲥⲁⲧⲟⲧ-ϥ, *immediately he*; ⲥⲁⲧⲟⲧ-ⲥ, *immediately she*; ⲥⲁⲧⲟⲧ-ⲟⲩ, *immediately they*; ϩⲱ, *also*; ϩⲱ-ⲕ, *thou also*, m.; ϩⲱ-ⲓ, *thou also*, f.; ϩⲱ-ϥ, *he also*, &c.

61. The Personal Pronoun ⲟⲛⲛⲟⲩ, ⲉⲛⲟⲛⲛⲟⲩ, or ⲧⲉⲛⲟⲛⲛⲟⲩ, is sometimes used instead of the Suffix of the 2d Person Plural; as, ⲛⲥⲁⲟⲛⲛⲟⲩ, Marc. vii. 8. ⲛⲧⲉⲧⲉⲛⲟϩⲓ ⲉⲣⲁⲧⲉⲛⲟⲛⲛⲟⲩ, *that ye may stand*—Luc. xxi. 36.

SUFFIXES TO VERBS.

62. The Pronoun Suffixes are used with Verbs in all the Moods and Tenses, and are the following: ⲓ, or ⲧ, *me, to me*; ⲕ, *thee*, m.; ⲧ, or ⲓ, *thee*, f.; ϥ, *him*; ⲥ, *her*; ⲛ, or ⲉⲛ, *us, to us*; ⲧⲉⲛ, or ⲟⲛⲛⲟⲩ, *you*; ⲟⲩ, or ⲥ, *them, to them.*

First Person Singular.

63. ⲓ is used with Verbs ending in ⲟ; as, ⲁϥ-ⲧⲁⲟⲩⲟ-ⲓ, *he hath sent me*—John xii. 45. ⲧ is suffixed to Verbs which do not end in ⲟ; as, ⲉϩⲟⲟⲃⲉ-ⲧ, *to kill me*—John vii. 19; ⲧⲉⲧⲉⲛⲁ-ϫⲉⲗⲗ-ⲧ ⲁⲛ, *ye shall not find me*—John vii. 34.

First Person Plural.

64. ⲛ is used with Verbs which end with a vowel; as,

SUFFIXES TO VERBS.

62. The Suffixes to Verbs are the following: ⲓ, or ⲧ, *me, to me*; ⲕ, or ⲥ, *thee*, m.; ⲉ, or ⲧⲉ, *thee*, f.; ϥ, *him*; ⲥ, *her*; ⲛ, or ⲛ̄, *us, to us*; ⲧⲛ̄, ⲧⲉⲛ, or ⲧⲏⲧⲛ̄, *you*; ⲟⲩ, ⲥ, or ⲥⲟⲩ, *them.*

First Person Plural.

64. ⲛ is suffixed to Verbs ending with a vowel, and

ⲛ̄

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as, ⲙⲙⲁ-ⲧⲁⲁⲩⲟ-ⲛ ⲉ̀ⲫⲓⲱⲧ, *shew us the Father*—John xiv. 9.; ⲁⲧ-ⲧⲁⲓⲟ-ⲛ, *they honoured us*—Act. xxviii. 10. ⲉⲛ is used with those words that end with a consonant; as, ⲉⲫⲉ-ⲧⲟⲩⲛⲟⲥ-ⲉⲛ, *he will raise us*—2 Cor. iv. 14; ⲁⲫ-ⲥⲟⲧⲡ-ⲉⲛ, *hath chosen us*—Eph. i. 4.

Second Person Plural.

65. ⲧⲉⲛ is the Suffix of the Second Person Plural of Verbs; but the Personal Pronoun ⲉⲛⲛⲟⲩ is more commonly used; as, ⲁⲓ-ⲙⲉⲛⲣⲉ ⲉⲛⲛⲟⲩ, *I have loved you*—John xiii. 34.

Third Person Plural.

66. The Suffix of the Third Person Plural is ⲟⲩ, or ⲩ, to Verbs ending in ⲁ, which contract the ⲁ, and the Suffix ⲟⲩ, into ⲁⲩ; as, ⲁⲫ-ⲭⲁ-ⲩ, *he left them*—Judg. ii. 3; ⲁⲓ ⲙⲉⲛⲣⲓⲧ-ⲟⲩ, *I have loved them*—John xvii. 23.

ⲛ̄ to those that end with a consonant, like the Coptic Suffixes of the First Person Plural.

Second Person Plural.

65. The Suffix of the Second Person Plural is ⲧⲛ̄, or ⲧⲉⲛ; or the Personal Pronoun, ⲧⲏⲧⲧⲛ̄; as ⲧⲟⲩⲛ-ⲧⲏⲧⲧⲛ̄, *rise ye*—Matt. xxvi. 46.

Third Person Plural.

66. ⲟⲩ is the Suffix of the Third Person Plural, or ⲩ, if the Verb end in ⲁ; as, ⲁⲫ-ⲁⲁ-ⲩ, *he hath made them*—2 Chron. xx. 27. A few words which end in ⲟⲟⲩ, together with ⲥⲉⲁⲓ, take ⲥⲟⲩ, as the Suffix; as, ⲁⲓ-ⲭⲟⲟⲩ-ⲥⲟⲩ, *I have sent them*—Act xv. 22.

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67. Verbs which end in ⲟ, exchange it for ⲱ long before the Suffix of the Second and Third Person Plural; as, ϯⲛⲁ-ⲧⲁⲥⲙⲱ-ⲧⲉⲛ, *I will shew you*—Luke xii. 5; ⲁⲥⲫ-ⲧⲁⲕⲱ-ⲟⲩ, *he destroyed them*—Jude 5.

68. The following Verbs take ⲧ before all the Suffixes; as, ϥⲓ, *to carry*; ϩⲓ, *to cast*; ϣⲓ, *to measure*; ⲭⲓ, *to take*; ϭⲓ, *to receive*; and a few others, together with the Imperatives, ⲁⲗⲁⲓ, *take*; ⲁⲙⲓ, *bring*; ⲁⲣⲓ, *do*; &c.; as, ⲁⲓ-ϭⲓ-ⲧϥ, *I have received him*—Matt. xv. 27.

The Suffixes to Verbs with the ⲧ before them will appear thus: ⲧ, or ⲧⲧ, *me*; ⲧⲕ, *thee*, m.; ⲧϥ, *him*; ⲧⲥ, *her*; ⲧⲉⲛ, *us*; ⲧⲧⲉⲛ, *you*; ⲧⲟⲩ, *them*.

Some Verbs take ⲧ before the Suffix of the First Person Plural; as, ⲕⲟⲧ, *to turn*; ⲉⲙ, *to lead*. Some others admit it before the Suffixes of the Third Person Plural; as, ⲁⲓ, *to do*; ⲁⲁϩⲓ, ⲧϩⲓ, *to give*; ⲟⲗ, *to bear*; ⲭⲟ, *to say*, &c.

69. Verbs which end in ⲉⲁⲁ, preceded by a consonant, transpose the two last letters by taking the ⲉ before

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67. Verbs which end in ⲟ, generally retain it before the Suffixes of the Second and Third Persons Plural; but in some instances it is exchanged for ⲱ long. Verbs which end in ⲉ, drop it before the Suffixes of the Third Person Plural.

68. Several Sahidic Verbs take ⲧ before the Suffixes; as, ϥⲓ, *to carry*; ⲭⲓ, *to receive*; ⲭⲁⲥ, *to exalt*; ⲙ̄, or ⲉⲙ, *to lead*; &c.

69. Verbs which end in ⲁⲁ̄ or ⲉⲁⲁ, and ⲕ̄ or ⲉⲕ, with a consonant before them, undergo the same variations as the Coptic Verbs which end in the same way.

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before the Suffixes; except the ⲓ, Second Person f., and the Third Person Plural, when the ⲉ is dropped; as, ⲁϥ-ϭⲟⲕⲉ-ⲥ, *he drew it*—John xviii. 10, from ϭⲟⲕⲉ; ⲁⲩ-ⲥⲁϫⲉ ϥ, *which they have drawn out*—Amos iv. 11, from ⲥⲁϫⲉ; ⲁϥ-ⲡⲁϩⲉ-ⲟⲩ, *he saved them*—Tit ii. 8, from ⲡⲁϩⲉ.

Verbs which end in ⲉϩ, with a consonant before them, take the ⲉ before all the Suffixes, except the Third Person Plural; as, ϩⲱⲧⲉϩ, *to kill*; ⲁϥ-ϩⲟⲟϩⲉ-ⲧ, *he hath killed me*; ⲁϥ-ϩⲟⲟϩⲉ-ⲕ, *he hath killed thee*; ⲁϥ-ϩⲟⲟϩⲉ-ⲛ, *he hath killed us*; ⲁϥ-ϩⲟⲟϩ-ⲟⲩ, *he hath killed them.*

Verbs which end like the preceding, change the long vowel of the penultimate syllable into a short one with the Suffixes; and take ⲟ, before ϩ or ⲙ, instead of ⲧ; as, ⲥⲱⲧⲉⲙ, *to hear*; ⲁϥ-ⲥⲟⲟⲙⲉ-ϥ, *he hath heard him*; ⲣⲱⲧⲉϩ, *to recline*; ⲁⲩ-ⲣⲟⲟϩ-ⲟⲩ, *they reclined*; &c.

70. ⲩⲉⲙⲙⲓ, *to minister*, changes the ⲓ into ⲏ, and takes ⲧ before the Suffixes; as, ⲩⲉⲙⲙⲏⲧ-ⲕ, ⲩⲉⲙⲙⲏⲧ-ϥ, ⲩⲉⲙⲙⲏⲧ-ⲟⲩ, *thou, he, they minister.*

71. Some Verbs take the Personal Pronouns instead of the Suffixes; as, ⲩⲉ, *to go*; ⲩⲉ-ⲛⲏⲓ, *I go*; ⲩⲉ-ⲛⲁⲕ, *thou goest*; ⲩⲉ-ⲛⲁϥ, *he goes*; ⲩⲉ-ⲛⲁⲛ, *we go.* The first letter of the Pronoun is dropped before a consonant: as, ⲣⲁⲛ, *to please*; ⲣⲁⲛ-ⲏⲓ, *it pleaseth me*; ⲣⲁⲛ-ⲁⲕ, *it pleaseth thee*, m.; ⲣⲁⲛ-ⲁϥ, *it pleaseth him*; ⲣⲁⲛ-ⲱⲟⲩ, *it pleaseth them*; ⲥⲛⲉⲙ-ⲁϥ, *he toucheth him.*

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71. Some few Sahidic and Bashmuric Verbs take the Personal Pronouns, like the Coptic.

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OF NUMBERS.

72. Coptic Numbers are generally expressed by the letters of the Alphabet, with a line above them; as, ⲛ̄ⲛⲉϩⲟⲟⲩ, *three days*—Matt. xii. 40; ⲇ̄ ⲛⲁϧⲟⲩ, *four months*—John iv. 35. Sometimes they are expressed by words; as, ϥⲧⲟⲩ ϕⲟⲟⲩ, *four days*—Acts x. 30.

73. Numbers admit the Articles, and are also found without them; as, ϣⲟⲛⲓ ⲥⲛⲟⲩϯ, *two tunicks*—Luke iii. 11; ⲡⲓⲥⲛⲁⲩ, *the two*—Deut. xvii. 6; or ⲓⲃ̄, *twelve*, ⲡⲓⲃ̄, *the twelve*—Matt. x. 2, 5.

74. The Ordinal Numbers are formed by putting ⲙⲙⲁϩ, or with the Articles ⲡⲓⲙⲙⲁϩ, m. or ϯⲙⲙⲁϩ, f. before the Cardinal Numbers; as, ⲡⲓⲙⲙⲁϩ ⲃ̄, *the second*, m.; ϯⲙⲙⲁϩ ⲃ̄, *the second*, f.; ⲡⲓⲙⲙⲁϩ ⲅ̄, *the third*, m.; ϯⲙⲙⲁϩ ⲅ̄, *the third*, f. &c. ⲡⲓⲙⲙⲏⲓ ⲛ̀ⲙⲙⲁϩ ⲃ̄, *the second miracle*—John iv. 54.

75. ⲥⲟⲩ is sometimes used instead of ⲙⲙⲁϩ, to form the Ordinal Number, when days are spoken of; as

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OF NUMBERS.

72. Numbers are usually expressed in Sahidic by words, and but seldom by the letters of the Alphabet; as, ⲛⲁϣⲏⲣⲉ ⲥⲛⲁⲩ, *my two sons*—Matt. xx. 21.

74. The Ordinal Numbers are formed, like the Coptic, by ⲙⲙⲉϩ, and sometimes ⲙⲙⲁϩ, with, or without the Articles before the Cardinals; as, ⲡⲙⲙⲉϩ ϣⲟⲙⲙⲛ̄ⲧ, *the third*—Matt. xxii. 26.

75. ⲥⲟⲩ, or ⲛ̄ⲥⲟⲩ, is occasionally used to form the Ordinal Numbers when days are expressed; but ⲙⲙⲉϩ is generally employed.

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as, ⲥⲟⲩ ⲙ̅ⲉ̅ ⲛ̀ⲁⲑⲱⲣ, *The twenty-fifth day of Athor*—Exod. xii. 3; ⲛ̀ⲥⲟⲩ ⲕ̅ⲍ̅ ⲙ̀ⲡⲓⲁⲃⲟⲩ, *The twenty-seventh day of the month*—Gen. viii. 4.

76. The Ordinal Number, when hours are spoken of, is sometimes made by prefixing ⲁⲭⲡ to the Cardinal, without ⲙⲙⲁϩ; as, ⲛ̀ⲁⲭⲡ ⲑ̅ ⲙ̀ⲡⲓⲉϩⲟⲟⲩ, *The ninth hour of the day*—Acts x. 3.

77. The Plural of Numbers is occasionally expressed by repeating the Number; as, ⲕⲁⲧⲁ ⲣ̅ ⲣ̅, ⲛⲉⲙⲙ ⲕⲁⲧⲁ ⲛ̅ ⲛ̅, *By hundreds, and by fifties*—Mark vi. 46.

CARDINAL NUMBERS.

	Masc.	Fem.	
ⲁ̅.	ⲟⲩⲁ, or ⲟⲩⲱⲧ,	ⲟⲩⲉ, or ⲟⲩⲱⲧ,	*one.*
ⲃ̅.	ⲥⲛⲁⲩ,	ⲥⲛⲟⲩϯ,	*two.*
ⲅ̅.	ϣⲟⲙⲙⲧ,	ϣⲟⲙⲙϯ,	*three.*
ⲇ̅.	ϥⲧⲟ, ϥⲧⲉ, or ϥⲧⲟⲩ,	ϥⲧⲟⲉ,	*four.*
ⲉ̅.	ⲧⲓⲟⲩ,	ϯⲉ̀,	*five.*
ⲋ̅.	ⲥⲟⲟⲩ,	ⲥⲟ,	*six.*

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76. ⲭⲛ̅, or ⲛ̅ⲭⲛ̅, is employed to form the Ordinal Number when hours are implied, or expressed; as, ⲙⲙⲡⲛⲁⲩ ⲛ̅ⲭⲛ̅ ⲥⲟⲉ ⲙⲙⲛ̅ ⲭⲛ̅ ⲯⲓⲧⲉ, *The sixth and ninth hour*—Matt. xx. 5.

CARDINAL NUMBERS.

	Masc.	Fem.	
ⲁ̅.	ⲟⲩⲁ, or ⲟⲩⲱⲧ,	ⲟⲩⲉⲓ, or ⲟⲩⲱⲧ,	*one.*
ⲃ̅.	ⲥⲛⲁⲩ,	ⲥⲛ̅ⲧⲉ,	*two.*
ⲅ̅.	ϣⲟⲙⲙⲛ̅ⲧ,	ϣⲟⲙⲙⲧⲉ,	*three.*
ⲇ̅.	ϥⲧⲟⲟⲩ,	ϥⲧⲟⲉ, or ϥⲧ̅ⲟ,	*four.*
ⲉ̅.	ϯⲟⲩ,	ϯⲉ,	*five.*
ⲋ̅.	ⲥⲟⲟ, or ⲥⲟⲟⲩ,	ⲥⲟⲉ, or ⲥⲟ,	*six.*

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	Masc.	Fem.	
ⲍ.	ϣⲁϣϥ,	ϣⲁϣϥⲓ,	*seven.*
ⲏ.	ϣⲙⲙⲏⲛ, or ϣⲙⲙⲟⲩⲛ,	ϣⲙⲙⲏⲛⲓ,	*eight.*
ⲑ.	ϥⲓⲧ,	ϥⲓϯ,	*nine.*
ⲓ.	ⲙⲙⲏⲧ, or ⲙⲙⲉⲧ,	ⲙⲙⲏϯ,	*ten.*
ⲓⲁ.	ⲙⲙⲉⲧ-ⲟⲩⲁⲓ,	ⲙⲙⲉⲧ-ⲟⲩⲓ,	*eleven.*
ⲓⲃ.	ⲙⲙⲉⲧ-ⲥⲛⲁⲩ,	ⲙⲙⲉⲧ-ⲥⲛⲟⲩϯ,	*twelve.*
ⲓⲅ.	ⲙⲙⲉⲧ-ϣⲟⲙⲙⲧ,	ⲙⲙⲉⲧ-ϣⲟⲙⲙϯ,	*thirteen.*
ⲓⲇ.	ⲙⲙⲉⲧ-ϥⲧⲟⲟⲩ, or ϥⲧⲟ,	ⲙⲙⲉⲧ-ϥⲧⲟⲉ,	*fourteen.*
ⲓⲉ.	ⲙⲙⲉⲧ-ϯⲟⲩ, or ⲧⲓⲟⲩ,	ⲙⲙⲉⲧ-ϯⲉ,	*fifteen.*
ⲓⲋ.	ⲙⲙⲉⲧ-ⲥⲟⲟⲩ,	ⲙⲙⲉⲧ-ⲥⲟ,	*sixteen.*
ⲓⲍ.	ⲙⲙⲉⲧ-ϣⲁϣϥ,	ⲙⲙⲉⲧ-ϣⲁϣϥⲓ,	*seventeen.*
ⲓⲏ.	ⲙⲙⲉⲧ-ϣⲙⲙⲏⲛ,	ⲙⲙⲉⲧ-ϣⲙⲙⲏⲛⲓ,	*eighteen.*
ⲓⲑ.	ⲙⲙⲉⲧ-ϥⲓⲧ, or ϥⲓⲥ,	ⲙⲙⲉⲧ-ϥⲓϯ,	*nineteen.*
ⲕ.	ⲭⲱⲧ,	ⲭⲟⲩⲱϯ,	*twenty.*

	Masc.	Fem.	
ⲍ.	ⲥⲁϣϥ,	ⲥⲁϣϥⲉ,	*seven.*
ⲏ.	ϣⲙⲙⲟⲩⲛ,	ϣⲙⲙⲏⲛⲉ,	*eight.*
ⲑ.	ϥⲓⲥ,	ϥⲓⲧⲉ,	*nine.*
ⲓ.	ⲙⲙⲛ̄ⲧ, or ⲙⲙⲏⲧ,	ⲙⲙⲛⲧⲉ,	*ten.*
ⲓⲁ.	ⲙⲙⲛ̄ⲧ-ⲟⲩⲉ,	—	*eleven.*
ⲓⲃ.	ⲙⲙⲛ̄ⲧ-ⲥⲛⲟⲟⲩⲥ,	—	*twelve.*
ⲓⲅ.	ⲙⲙⲛ̄ⲧ-ϣⲟⲙⲙⲧ,	—	*thirteen.*
ⲓⲇ.	ⲙⲙⲛ̄ⲧ-ⲁϥⲧⲉ,	—	*fourteen.*
ⲓⲉ.	ⲙⲙⲛ̄ⲧⲏ,	—	*fifteen.*
ⲓⲋ.	ⲙⲙⲛ̄ⲧ-ⲁⲥⲉ,	—	*sixteen.*
ⲓⲍ.	ⲙⲙⲛ̄ⲧ-ⲥⲁϣϥ,	—	*seventeen.*
ⲓⲏ.	ⲙⲙⲛ̄ⲧ-ϣⲙⲙⲏⲛ,	—	*eighteen.*
ⲓⲑ.	ⲙⲙⲛ̄ⲧ-ϥⲓⲥ,	—	*nineteen.*
ⲕ.	ⲭⲟⲩⲱⲧ,	ⲭⲟⲩⲧⲉ,	*twenty.*

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λ.	ⲗⲗⲁⲡ, or ⲗⲗⲁⲃ,	*thirty.*
ⲙ.	ⲉⲙⲙⲉ,	*forty.*
ⲛ.	ⲧⲉⲟⲩⲓ, or ⲧⲁⲓⲟⲩ,	*fifty.*
ⲝ.	ⲥⲉ,	*sixty.*
ⲟ.	ⲟⲩⲃⲉ,	*seventy.*
ⲡ.	ⲉⲉⲙⲡⲉ,	*eighty.*
ⲕ.	ⲡⲓⲥⲧⲉⲟⲩⲓ, or ⲡⲓⲥⲧⲁⲩ,	*ninety.*
ⲣ.	ⲟⲩⲉ,	*one hundred.*
ⲥ.	ⲥⲛⲁⲩ ⲛ̀ⲟⲩⲉ,	*two hundred.*
ⲧ.	ⲟⲩⲟⲙⲧ ⲛ̀ⲟⲩⲉ,	*three hundred.*
ⲩ.	ⲫⲧⲟⲩ ⲛ̀ⲟⲩⲉ,	*four hundred.*
ⲫ.	ⲧⲓⲟⲩ ⲛ̀ⲟⲩⲉ,	*five hundred.*
ⲭ.	ⲥⲟⲟⲩ ⲛ̀ⲟⲩⲉ,	*six hundred.*
ⲯ.	ⲟⲩⲁⲩϥ ⲛ̀ⲟⲩⲉ,	*seven hundred.*
ⲱ.	ⲟⲩⲙⲙⲏⲛ ⲛ̀ⲟⲩⲉ,	*eight hundred.*

λ.	ⲗⲗⲁⲃ,	*thirty.*
ⲙ.	ⲉⲙⲙⲉ,	*forty.*
ⲛ.	ⲧⲁⲓⲟⲩ,	*fifty.*
ⲝ.	ⲥⲉ,	*sixty.*
ⲟ.	ⲟⲩⲃⲉ, and ⲟⲩϥⲉ,	*seventy.*
ⲡ.	ⲉⲙⲙⲉⲛⲉ,	*eighty.*
ⲕ.	ⲛⲉⲥⲧⲁⲓⲟⲩ,	*ninety.*
ⲣ.	ⲟⲩⲉ,	*one hundred.*
ⲥ.	ⲟⲩⲏⲧ,	*two hundred.*
ⲧ.	ⲟⲩⲟⲙⲙⲧ ⲛ̄ⲟⲩⲉ,	*three hundred.*
ⲩ.	ⲫⲧⲟⲟⲩ ⲛ̄ⲟⲩⲉ,	*four hundred.*
ⲫ.	ϯⲟⲩ ⲛ̄ⲟⲩⲉ,	*five hundred.*
ⲭ.	ⲥⲟⲟⲩ ⲛ̄ⲟⲩⲉ,	*six hundred.*
ⲯ.	ⲥⲁⲩϥ ⲛ̄ⲟⲩⲉ,	*seven hundred.*
ⲱ.	ⲟⲩⲙⲙⲟⲩⲛ ⲛ̄ⲟⲩⲉ,	*eight hundred.*

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ⲑ. ϥⲓⲧ ⲛ̄ⲙⲩⲉ,	*nine hundred.*
ⲁ̿. ⲙⲩⲟ,	*one thousand.*
ⲃ̿. ⲥⲛⲁⲩ ⲛ̄ⲙⲩⲟ,	*two thousand.*
ⲅ̿. ⲙⲩⲟⲟⲩⲧ ⲛ̄ⲙⲩⲟ,	*three thousand.*
ⲇ̿. ⲫⲧⲟⲩ ⲛ̄ⲙⲩⲟ,	*four thousand.*
ⲉ̿. ⲧⲓⲟⲩ ⲛ̄ⲙⲩⲟ,	*five thousand.*
ⲋ̿. ⲥⲟⲟⲩ ⲛ̄ⲙⲩⲟ,	*six thousand.*
ⲍ̿. ⲙⲁⲙⲫ ⲛ̄ⲙⲩⲟ,	*seven thousand.*
ⲏ̿. ⲙⲛⲛⲏⲙ ⲛ̄ⲙⲩⲟ,	*eight thousand.*
ⲑ̿. ϥⲓⲧ ⲛ̄ⲙⲩⲟ,	*nine thousand.*
ⲓ̿. ⲙⲛⲏⲧ ⲛ̄ⲙⲩⲟ, or ⲟⲃⲁ,	*ten thousand.*
ⲙⲉ ⲛ̄ⲙⲩⲟ, or ⲙⲛⲏⲧ-ⲛ̄ⲑⲃⲁ,	*one hundred thousand.*
ⲙⲩⲟ ⲛ̄ⲙⲩⲟ,	*one million.*

ⲑ. ϥⲓⲥ ⲙ̄ⲙⲩⲉ,	*nine hundred.*
ⲁ̿. ⲙⲩⲟ,	*one thousand.*
ⲃ̿. ⲥⲛⲁⲩ ⲙ̄ⲙⲩⲟ,	*two thousand.*
ⲅ̿. ⲙⲩⲟⲟⲩⲛⲧ ⲙ̄ⲙⲩⲟ,	*three thousand.*
ⲇ̿. ⲫⲧⲟⲟⲩ ⲙ̄ⲙⲩⲟ,	*four thousand.*
ⲉ̿. ⲧⲟⲩ ⲙ̄ⲙⲩⲟ,	*five thousand.*
ⲋ̿. ⲥⲟⲟⲩ ⲙ̄ⲙⲩⲟ,	*six thousand.*
ⲍ̿. ⲥⲁⲙⲫ ⲙ̄ⲙⲩⲟ,	*seven thousand.*
ⲏ̿. ⲙⲛⲛⲟⲩⲙ ⲙ̄ⲙⲩⲟ,	*eight thousand.*
ⲑ̿. ϥⲓⲥ ⲙ̄ⲙⲩⲟ,	*nine thousand.*
ⲓ̿. ⲙⲛⲏⲧ ⲙ̄ⲙⲩⲟ, or ⲧⲃⲁ,	*ten thousand.*
ⲙⲉ ⲙ̄ⲙⲩⲟ, or ⲙⲛⲏⲧ-ⲙ̄ⲧⲃⲁ,	*one hundred thousand.*
ⲙⲩⲟ ⲙ̄ⲙⲩⲟ,	*one million.*

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CHAP. V.

OF VERBS.

1. Egyptian Verbs have only One Conjugation, and no Passive Voice differing from the Active: but the Passive may be known in the following manner.

2. When the Agent and the Verb occur with a word governed by the Verb; as, ⲁⲥ-ⲑⲁⲁⲓⲟ ⲛ̀ⲭⲉ ⲧ-ⲥⲟⲫⲓⲁ ⲉ̀ⲃⲟⲗϧⲉⲛ ⲛⲉⲥ-ⲉⲣⲅⲟ, *Wisdom is justified of her works*—Matt. xi. 19; ⲛ̀ⲧⲙⲟⲣⲡ ⲛ̀ⲧ-ⲟⲩ-ⲥⲓ ⲛ̀ⲭⲉ ⲛⲓ-ⲙⲏⲣⲓ, *That the children first should be satisfied*—Mark vii. 27; ⲟⲩⲟⲉ ⲁⲩ-ⲟⲩⲱⲡ ⲛ̀ⲭⲉ ⲛ-ⲉⲕ-ⲥⲱⲧⲉⲁⲁ, *And his ears were opened*—Mark vii. 35.

3. The Passive is more commonly expressed by the Verb in the Third Person Plural, with a word following governed by the Verb; as, ⲡ-ⲉⲙ-ⲣⲱⲁⲁⲓ ⲛ̀ⲁ-ⲡⲁⲥ ⲁⲩ-ⲁⲩ-ⲥ, *Our old man they have crucified him* (i.e. *hath been crucified)*—Rom. vi. 6; ⲟⲩⲟⲉ ⲟⲩ-ⲁⲁⲏⲓⲙⲓ ⲛ̀ⲛⲟⲩ-ⲧⲏⲓ-ⲥ, *And a sign they shall not give it* (i.e. *shall not be given)*—Matt. xii. 39; ⲁⲩ-ⲕⲟⲥ-ⲉⲙ ⲙⲉⲁⲁⲁⲥ, *They have buried us with him,* (i.e. *We have been buried with him)*—Rom. vi. 4.

4. Sometimes the Passive Voice can only be discovered by the sense of the passage; as, ϫⲓⲛⲁ ⲛ̀-ⲑⲱⲧⲉⲙ ⲛ̀-ⲧⲉⲧⲉⲙ-ⲛⲟϫⲉⲁⲁ, *That ye may be saved;* ⲧ-ⲥϫⲓⲁⲁⲓ ⲥⲟⲛϫ ⲉⲙ-ⲉⲥ-ϫⲁⲓ, *The woman is bound to her husband*—1 Cor. vii. 39.

OF VERBS.

1. to 4. The observations on Egyptian Verbs are intended to apply to Sahidic and Bashmuric.

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THE MOODS.

5. There are Five Moods in Egyptian; the Indicative, Subjunctive, Optative, Imperative, and Infinitive.

INDICATIVE MOOD.

6. The Indicative Mood simply declares the action of the Verb; as, ϯ-ⲉⲓⲓ, *I know:* or asks a question, as, ⲉⲭ-ⲉⲓⲓ, *Does he know?*

SUBJUNCTIVE MOOD.

7. The Prefixes of the Subjunctive Mood are the same as the Indicative, with ⲛ̀, ⲛⲁⲧ, or ⲛ̀ⲧⲉ, *that*, added to them; as, ⲛ̀-ⲥⲉ-ⲧⲁϫⲟⲩ, *That they might take him*—John vii. 32. These signs are often preceded by others; such as, ϫⲓⲛⲁ, ⲉⲯⲱⲡ, ⲱⲁⲛ, ϫⲱⲥ, ⲙⲁⲏⲱⲧⲉ, ϫⲟⲧⲁⲛ, &c. These last quoted, and other signs of the Subjunctive Mood, sometimes occur with ⲛ̀, ⲛⲁⲧ, or ⲛ̀ⲧⲉ, before the Prefix to the Verb, and sometimes without; as, ϫⲓⲛⲁ ⲛ̀-ⲧⲉⲧⲉⲛ-ⲉⲓⲓ, *That ye may know*—Matth. ix. 6; ⲉⲯⲱⲡ ⲧⲉ-ⲧⲉⲛ-ⲙⲉⲓ ⲛ̀ⲓⲓⲟⲓ, *If ye love me*—John xiv. 15.

ⲛ̀, ⲛⲁⲧ, or ⲛ̀ⲧⲉ, also takes the Infixes; as, ⲛ̀ⲧⲁ- *I;* ⲛ̀ⲧⲉⲕ- *thou*, m.; ⲛ̀ⲧⲉ- *thou*, f.; ⲛ̀ⲧⲉϥ-, or ⲛ̀ⲧⲉ-, *he;* Plural, ⲛ̀ⲧⲉⲛ- *we;* ⲛ̀ⲧⲉⲧⲉⲛ- *ye;* ⲛ̀ⲧⲟⲩ- *they.*

THE MOODS.

5. What has been written on Egyptian Moods, embraces the Three Dialects.

INDICATIVE MOOD.

6. Nothing need be added here to the observations on the Coptic Indicative.

SUBJUNCTIVE MOOD.

7. to 9. The observations contained in these rules will apply to the Sahidic and Bashmuric; to which may

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8. ϣⲁⲛ, when it follows ⲉϣⲱⲡ, and when it is found without it, is generally put *between* the Prefix and the Verb; as, ⲉϣⲱⲡ ⲁⲓ-ϣⲁⲛ-ⲱⲥⲕ, *If I have delayed*—1 Tim. iii. 1; ϩⲟⲧⲁⲛ ⲁⲣⲉⲧⲉⲛ-ϣⲁⲛ-ⲥⲱ-ⲧⲉⲗⲗ, *When ye have heard*, &c.—Luke xxi. 9.

9. ϣⲧⲉⲗⲗ is also put *between* the Prefix and the Verb, like ϣⲁⲛ; as, ϩⲓⲛⲁ ⲛ̀ⲧⲉϥ-ϣⲧⲉⲗⲗ-ϩⲉⲓ, *That he may not fall*, &c. 1 Tim. iii. 7.

10. ⲟⲣⲉ, takes ⲉ, or some other sign of the Subjunctive Mood, before it, with the Infixes; as, ⲉⲟⲣⲉⲕ-ⲁⲓⲧⲟⲩ, *That thou mayest do them*—Acts xxii. 10; ⲉⲟⲣⲉϥ-ϣⲱⲡ ⲛ̀ⲓⲱⲧ ⲛ̀ⲟⲩⲗⲗⲏϩ ⲛ̀ⲉⲑⲛⲟⲥ, *That he might be the father of many nations*—Rom. iv. 18; ⲉⲟⲣⲟⲧ-ⲥⲁϫⲓ ⲙ̀ⲙⲁϩⲣⲁⲕ, *That they should speak before thee*—Acts xxiiii. 30. It is generally written ⲉⲟⲣⲉ, with the Nominative between it and the Verb; as, ⲉⲟⲣⲉ ⲡⲓⲉⲑⲛⲟⲥ ⲥⲱⲧⲉⲗⲗ ⲉ̀ⲡⲓⲥⲁϫⲓ, *That the Gentiles should hear the word*—Acts xv. 7.

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may be added, ϫⲉ, ⲉϣϫⲉ, ϫⲉ ⲕⲁⲥ, and some others, as signs of the Subjunctive.

10. ⲧⲣⲉ, in Sahidic, corresponds with ⲟⲣⲉ in Coptic, and in like manner takes ⲉ, or some other sign of the Subjunctive, before it; as, ⲉ-ⲧⲣⲁ-ⲡⲁⲧ, *That I should see*—Acts xix. 21; ⲉ-ⲧⲣⲉϥ-ϯ, *That he should give*—Acts v. 31; ⲉ-ⲧⲣⲉⲛ-ⲥⲱ, *That we should remain*—Mark ix. 5.

ⲧⲣⲉ, is written ⲧⲉⲣⲉ, with ⲛ̄, a sign of the Subjunctive prefixed; as, ⲁⲧⲱ ⲛ̄-ⲧⲉⲣⲉϥ-ⲉⲓ̈, *And when he came*—Mark xiv. 45; ⲛ̄-ⲧⲉⲣⲉⲥ-ⲡⲁⲧ ⲉⲡⲉⲧⲣⲟⲥ, *When she saw Peter*—Mark xiv. 67. ⲛ̄-ⲧⲉⲣⲟⲧ-ⲥⲱⲧⲙ̄ ⲇⲉ ⲉⲛⲁⲓ, *But when they heard these things*—Acts ii. 37.

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OPTATIVE MOOD.

11. This Mood denotes a desire or wish for something, and has ⲙⲙⲁⲣ added to the Prefixes of the Present Tense; as, ⲙⲙⲁⲣⲓ, *I;* ⲙⲙⲁⲣⲉⲕ, *thou;* ⲙⲙⲁⲣⲉϥ, *he;* &c. Thus, ⲙⲙⲁⲣⲉϥ-ⲓ ϩⲁⲣⲟⲓ ⲛ̀ⲧⲉϥ-ϣⲱ, *May he come to me, that he may drink*—John vii. 37.

12. When the Noun occurs *between* the Prefix and the Verb, the Prefix is ⲙⲙⲁⲣⲉ; as, ⲙⲙⲁⲣⲉ ⲡⲓ-ⲣⲱⲙⲙⲓ ⲣⲟⲉⲃⲟⲩ, *May the men recline.* John vi. 10. ⲙⲙⲁⲣⲉ ⲡⲁⲓ-ⲉ̀ⲫⲟⲧ ⲥⲉⲛⲧ, *May this cup pass by me*; and Matt. xxvi. 39.

13. This Mood is also used for the Imperative.

IMPERATIVE MOOD.

14. The Imperative Mood is expressed either by the root itself, without any Prefix; as, ⲟ̀ϩⲓ, *stand;* ⲧⲱⲛⲕ, *rise thou;* or it takes ⲁ, ⲙⲙⲁ, ⲁⲣⲓ, ⲛ̀ⲛⲉⲣ, or ⲛ̀ⲛⲉⲛⲟⲣⲉ, in the Singular and Plural; as, ⲁ-ⲡⲁⲩ ⲟⲩⲟϩ ⲁⲣⲉϩ ⲉ̀ⲣⲱⲧⲉⲛ, *See, and keep you,* &c. Luke xii. 15; ⲁ-ⲙⲟⲩ ⲉ̀ⲃⲟⲗ, *Come ye out;* ⲙⲙⲁ-ⲱⲟⲩ, ⲛ̀ⲛⲉⲕ-ϣⲛⲣⲓ, *Glorify thy Son*—John xvii. 1. ⲁⲣⲓ is prefixed to Nouns; as, ⲁⲣⲓ-ϕⲙⲉⲩⲓ, *think ye;* ⲁⲣⲓ-ⲁⲩⲁ-ⲡⲁⲛ, *love ye;* &c.

15. ⲛ̀ⲛⲉⲣ, or ⲛ̀ⲛⲉⲛⲟⲣⲉ, is prefixed, when a Negative

OPTATIVE MOOD.

11, to 13. The Sahidic agrees with the Coptic. The Bashmuric generally exchanges the ⲣ for ⲗ, in the Prefixes; as, ⲙⲙⲁⲗⲉϥ, ⲙⲙⲁⲗⲟⲩ, &c.

IMPERATIVE MOOD.

14, 15. The Sahidic corresponds with the Coptic, with the addition of ⲛ̅ⲧ̅, *thou.* The Negative Prefix is

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gative is expressed with the Imperative; as, ⲙⲡⲉⲣⲱⲣⲕ ⲛⲧⲫⲉ, *Swear not by heaven*, &c. Matt. v. 34; ⲙⲡⲉⲣ-ϯ ⲙⲁ, *Give not place;* &c.

INFINITIVE MOOD.

16. The Infinitive Mood is sometimes expressed by the root itself, without any Prefix: but more generally it has the Preposition ⲉ prefixed; as, ⲉ-ⲙⲟⲩⲓ, *to walk;* ⲉ-ⲟⲩⲱⲣⲡ, *to send;* &c. The Infinitive has sometimes the Servile ⲙⲁ, or ⲛ, prefixed; as, ⲙⲁⲥⲱⲃⲓ, *to mock;* ⲛⲉⲓⲟⲩⲓ ⲉⲃⲟⲗ, *to cast out*—Luke xix. 45; ⲛ-ⲉⲣⲟⲩⲱ, *to answer*—Matt. xxii. 46.

PARTICIPLES.

17. The Participles of the Present Tense are expressed by the Indicative Mood, Present Tense; so that the Present Participle, and the Present Tense of the Indicative Mood, are the same; thus: ⲁⲩ-ϯⲱⲃⲉ ⲉⲩ-ⲭⲱⲙⲙⲟⲥ, *He prayed, saying*—Matt. xxvi. 39; ⲉⲓⲡⲁ ⲉⲧ-ⲡⲁⲧ ⲛⲧ-ⲟⲩ-ⲡⲁⲧ, *That seeing, they may see* —Mark iv. 12; ⲉⲧ-ⲕⲓⲙ ⲛⲧ-ⲟⲩ-ⲁϥⲉ ⲉⲧ-ⲭⲱⲙⲙⲟⲥ, *Wagging their head, saying*—Matt. xxvii. 39.

18. The Participles are likewise expressed by the Present, Preterite, or Future Tense of the Indicative Mood, with the Relative Pronouns, or the Conjunction-

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generally written ⲙⲡ̄, or ⲙⲡⲉⲣⲧⲣⲉ. The Bashmuric often has ⲙⲡⲉⲗ, as the Negative Prefix.

INFINITIVE MOOD.

16. The Infinitive, in Sahidic and Bashmuric, is the same as the Coptic.

PARTICIPLES.

17, to 19. The Sahidic and Bashmuric Participles are expressed, like the Coptic, by the Verb of the Present,

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tion ϵτ prefixed; as, ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ϵⲧ-ⲁⲩ-ⲥⲱⲧⲉⲙ ⲁⲩ-ϯⲱⲟⲩ ⲙ̀ⲡϩ†, Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον, *But they hearing, (when they heard,) glorified God*—Acts xxi. 20; ϵⲧ-ⲁⲣⲉ̀ⲙⲓ, *having known*; ϵⲧ-ⲁⲩ-ⲭⲓⲙⲓ, *they having found*; ϥⲛⲉⲑ-ⲡⲁ-ⲙⲟⲩⲓ, *he walking*, or *he that shall walk*; ⲡⲛⲉⲑ-ⲡⲁϩ†, *believing*, or *they who believe*—John vii. 39; ⲟⲩⲟϩ ⲡⲛⲉⲑ-ⲡⲁ-ⲥⲱⲧⲉⲙ ⲉⲩⲉ̀-ⲱⲛϩ *And those hearing, (who shall hear,) shall live*—John v. 25; ⲉⲑ-ⲡⲁ-ⲧⲁⲕⲟ, *perishing, (shall perish)*—John vi. 27.

19. It will be seen, from the foregoing examples, that Participles and Verbs of the Indicative Mood are the same; and, that they generally take the Relative and Demonstrative Pronouns before them.

20. Participles are also formed by prefixing ⲡϫⲓⲡ, ⲡϫⲓⲡⲧ, or ⲡϫⲓⲡⲑⲣⲉ, to the root; and often with the Pronoun Infixes; as, ⲡⲉⲕ-ϫⲓⲡ-ⲓ̀, *thy coming*—Matt. xxiv. 3; ⲡϫⲓⲡ-ⲟⲣⲉϥⲥⲙⲟⲩ ⲉ̀ⲣⲱⲟⲩ, *blessing them*—Luke xxiv. 51; ⲡϫⲓⲡ-ⲓ̀ ⲙ̀ⲡⲓ-ϣⲏⲣⲓ ⲙ̀ⲫ-ⲣⲱⲙⲓ, *The coming of the Son of man*—Matt. xxiv. 39.

This form of the Participle is generally found with a Preposition before it, and then bears some analogy to the Infinitive in Greek, with a Preposition and Article; and often requires to be construed in the same

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Present, Preterite, or Future Tense, with the Relative Pronouns, or ϵⲧ prefixed.

20. Participles in Sahidic are formed by prefixing ⲡⲧⲣ, or ⲡⲧⲣⲉ, to the root, and generally have a Preposition before them; as, ϩⲛ̄ ⲡⲧⲣⲉⲧ-ⲥⲱⲧⲛ̄ ⲉⲣⲟϥ, *in hearing him*—Acts viii. 6; ϩⲛ̄ ⲡⲧⲣⲁ-ⲱϣ, *in my crying*—Ps. iv. 3.

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same manner; as, ϩⲉⲛ ⲡϫⲓⲡ-ⲥⲱⲕ, ἐν τῷ ἐλαύνειν, *in rowing*—Mark vi. 48; ϩⲉⲛ ⲡⲁϫⲓⲡ-ⲱⲥ ⲟⲩⲃⲏϥ, ἐν τῷ κεκραγέναι με πρὸς αὐτὸν, *In my crying to him*—Ps. iv. 3; ⲉ-ⲡϫⲓⲡ-ⲉⲣⲉⲡⲓⲑⲩⲙⲓⲁ ⲉⲣⲟⲥ, πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, *in desiring her*, or, *to desire her*—Matt. v. 28; ⲉ-ⲡϫⲓⲡ-ⲧⲏⲓⲥ, τοῦ δοῦναι, *in giving*, or, *to give*—Luke i. 73; ϩⲉⲛ ⲡϫⲓⲡⲉⲣⲟⲩ-ⲥⲱⲧⲉⲙ, ἐν τῷ ἀκούειν, *in hearing*—Acts vii. 6.

21. The Participles of some Verbs vary in their terminations from the Verbs, and end in ⲏⲟⲩ, ⲏⲟⲩⲧ, or ⲱⲟⲩⲧ; as, ⲑⲙⲁⲓⲟ, *to justify*; ⲑⲙⲁⲓⲏⲟⲩⲧ, *justified*; ⲧⲁⲕⲟ, *to destroy*; ⲧⲁⲕⲏⲟⲩⲧ, *destroyed*; ϩⲓ, *to fall*; ϩⲓⲱⲟⲩⲧ, *falling*; &c. The Participles which thus vary in their terminations are but few in number, and easily known.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, is formed by adding the following Pronoun Prefixes to the root; viz, ϯ, or ⲉⲓ, *I am*, or, *I do*; ⲕ, ⲉⲕ, or ⲭ before ⲗ, ⲙ, ⲛ, ⲟⲩ, or ⲣ, *thou dost*, m.; ⲧⲉ,

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21. Some Sahidic Participles vary from the Verbs in their terminations, and end in ⲏⲩ or ⲉⲓⲧ; as, ⲧⲁⲓⲟ, *to honour*; ⲧⲁⲓⲏⲩ, *honoured*; ⲧϩⲃⲟ, *to purify*; ⲧϩⲃⲏⲩ, *purified*. Those which thus change their terminations are not numerous.

THE TENSES.

PRESENT TENSE, INDICATIVE MOOD.

22. The Present Tense Definite, of the Indicative Mood, in Sahidic and Bashmuric, is like the Coptic in

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ⲧⲉ, or ⲉⲣⲉ, *thou dost*, f.; ⲥ, ⲉⲥ, or ⲉⲣⲉ, *he does*; ⲥ, ⲉⲥ, ⲥⲉ, or ⲉⲣⲉ, *she does*. Plural: ⲉⲛ, or ⲧⲉⲛ, *we do*; ⲧⲉⲧⲉⲛ, or ⲉⲣⲉⲧⲉⲛ, *ye do*; ⲉⲩ, ⲥⲉ, ⲟⲩ, or ⲉⲣⲉ, *they do*.

The Prefix ⲉⲣⲉ, which appears to be almost Indefinite as to time and person, is generally separated from the Verb by the Noun, or some other word; as, ⲉⲣⲉ-ⲡⲟⲩ-ϩⲏⲧ ⲁⲗⲟⲕϩ, *Their heart was afflicted*—Matt. xxvi. 22; ⲉⲣⲉ-ⲟⲩⲱⲟⲩ ⲩⲱⲡⲓ ⲛⲁⲕ, *Glory shall be to thee*—Luke xiv. 10; ⲉⲣⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲏⲟⲩ, *All these things shall come*—Matt. xxiv. 36.

23. The Present Tense Indefinite, of the Indicative Mood, is formed by adding ⲩ to the Prefix of the Perfect Tense; as, ⲩⲁⲓ, *I am*; ⲩⲁⲕ, *thou art*, m.; ⲩⲁⲣⲉ, or ⲩⲁⲣ, *thou art*, f.; ⲩⲁⲥ, *he is*; ⲩⲁⲥ, *she is*. Plural: ⲩⲁⲛ, *we are*; ⲩⲁⲣⲉⲧⲉⲛ, *ye are*; ⲩⲁⲩ, *they are*.

24. If a Pronoun Relative occur with the Verb of the Third Person Singular, the Prefix is usually dropped; as, ⲛⲉⲕ-ⲓⲱⲧ ⲉⲑ-ⲡⲁⲧ ϩⲉⲛ ⲛⲉⲧϩⲏⲡ, *Thy Father, who seeth in secret*—Matt. vi. 4; ⲛⲉⲧ-ϯϩⲁⲡ, *who judgeth*—Rom. xiv. 5.

25. Instances frequently occur, in which the Present Tense is used for the Perfect, and also for the Future.

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in the Singular, except that ⲭ is not used. The Bashmuric frequently takes ⲉⲗⲉ, instead of ⲉⲣⲉ. The Plural is the same as the Coptic, or contracted thus: ⲛ̄, or ⲧⲛ̄, *we*; ⲧⲉⲧⲛ̄, ⲉⲧⲉⲧⲛ̄, or ⲉⲣⲉⲧⲛ̄, *ye*.

23. The Present Tense Indefinite, Sahidic, is the same as the Coptic. The Bashmuric has ⲩⲁⲗⲉ, instead of ⲩⲁⲣⲉ; and ⲩⲁⲗⲉⲧⲉⲛ, for ⲩⲁⲣⲉⲧⲉⲛ.

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IMPERFECT TENSE.

26. The Imperfect Tense is formed by prefixing the following Particles to the Root; viz, ⲛⲁⲓ, *I did*; ⲛⲁⲕ, *thou didst*, m.; ⲛⲁⲣⲉ, *thou didst*, f.; ⲛⲁϥ, or ⲛⲁⲣⲉ, *he did*; ⲛⲁⲥ, or ⲛⲁⲣⲉ, *she did.* Plural, ⲛⲁⲛ, *we did*; ⲛⲁⲣⲉⲧⲉⲛ, *ye did*; ⲛⲁⲩ, or ⲛⲁⲣⲉ, *they did.*

27. The Imperfect Tense frequently has ⲛⲉ or ⲧⲉ following the Verb; as, ⲟⲩⲟϩ ⲛⲁϥ-ϯⲥⲃⲱ ⲛⲉ, *and taught*—John vii. 14; ⲛⲁϥ-ϫⲱⲡⲧ ⲁⲉ ⲛⲉ ⲡⲓ-ⲡⲁⲥⲭⲁ, *And the Passover drew near*—John xi. 55; ⲁⲉ ⲛⲁϥ-ⲟϩⲓ ⲉⲣⲁⲧϥ ⲥⲁⲃⲟⲗ ⲛⲉ, *But he stood without*—John xvii. 16.

28. ⲛⲁⲣⲉ is generally separated from the Verb, and usually occurs before the Nominative preceding it; as, ⲛⲁⲣⲉ ⲛⲓ-ⲙⲁⲑⲏⲧⲏⲥ ⲑⲟⲩⲏⲧ, *The Disciples were assembled*—John xx. 19; ⲛⲁⲣⲉ ⲓ̅ⲥ̅, ⲙⲉⲓ ⲙⲙⲟϥ, *Jesus loved him*—John xx. 2.

PERFECT TENSE.

29. The Prefixes of the Perfect Tense Definite are

IMPERFECT TENSE.

26. The Signs of the Imperfect Tense in Sahidic and Bashmuric are, ⲛⲉⲓ, *I did*, or *was*; ⲛⲧ̅, *thou didst*, m.; ⲛⲉⲣⲉ, *thou didst*, f.; ⲛⲉϥ, ⲛϥ̅, ⲛⲉⲉϥ, or ⲛⲉⲣⲉ, *he did*; ⲛⲉⲥ, or ⲛⲉⲣⲉ, *she did.* Plural: ⲛⲉⲛ, *we did*; ⲛⲉⲣⲉⲧⲉⲛ, or ⲛⲉⲣⲉⲧⲛ̅, *ye did*; ⲛⲉⲩ, or ⲛⲉⲣⲉ, *they did.*

27, 28. The Imperfect Tense, in Sahidic and Bashmuric, takes ⲛⲉ, or ⲧⲉ, after the Verb, like the Coptic.

PERFECT TENSE.

29, to 31. The Perfect Tense Definite, in Sahidic and Bashmuric, agrees with the Coptic. The Indefinite

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are the same as the Imperfect, with the first letter dropped; as, ⲁⲓ, *I have;* ⲁⲕ, *thou hast,* m.; ⲁⲣⲉ, or ⲁⲣ, *thou hast,* f.; ⲁⲩ, ⲁⲣⲉ, or ⲁ, *he has*; ⲁⲥ, ⲁⲣⲉ, or ⲁ, *she has.* Plural: ⲁⲛ, *we have;* ⲁⲣⲉⲧⲉⲛ, or ⲁⲧⲉⲧⲉⲛ, *ye have;* ⲁⲩ, ⲁⲣⲉ or ⲁ, *they have.* ⲁⲣⲉ is almost Indefinite, like ⲉⲣⲉ in the Present.

30. Whenever ⲁ occurs, it is usually found before the Nominative to the Verb, and often between the Relative or Demonstrative Pronouns and the Nominative; as ⲓⲏⲥ ⲁ-ⲡⲓ-ⲡⲛⲁ ⲟⲗⲩ, *The Spirit took Jesus*—Matth. iv. 1; ⲉⲧ-ⲁ-ⲓⲏⲥ ϫⲟⲥ ⲛⲁⲩ, *That Jesus said to him*—Mark xiv. 72; ⲛⲏⲉⲧ ⲁ-ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲧⲟⲩ, *Those things which the Prophets said*—Acts xxvi. 22; ⲛⲏⲉⲧ-ⲁ-ⲡⲥⲁⲗⲓ ⲛ̀ⲛⲟϥ ⲉⲩⲱⲡ, *Those that the word of God hath come*—John x. 35.

Although ⲁ is used instead of the Prefixes ⲁⲩ, ⲁⲥ, and ⲁⲧ; yet it sometimes occurs with them; as, ⲁ-ⲧⲁ-ⲯⲉⲣⲓ ⲁⲥ-ϩⲱⲡⲧ ⲉϥⲙⲟⲩ, *My daughter hath drawn near to death*—Mark v. 23; ⲁ-ⲡⲥⲁⲧⲁⲛⲁⲥ ⲁⲩⲯⲉⲛⲁⲩ ⲉϩⲟⲩⲛ, *Satan went in*—Luke xxii. 3.

31. The Prefixes of the Perfect Tense, Indefinite, are the same as the Present Indefinite.

PLUPERFECT TENSE.

32. The Pluperfect Tense, Definite, is formed by adding the Auxiliary Verb ⲛⲉ...ⲛⲉ to the Prefixes of the Perfect Definite; as, ⲛⲉ ⲁⲓ...ⲛⲉ, *I had*; ⲛⲉ

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definite of the Perfect Tense, in Coptic, only occurs in Sahidic in the Present Tense.

PLUPERFECT TENSE.

32. The Pluperfect Tense Definite and Indefinite is the same as the Coptic.

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ⲛⲉ ⲁⲕ...ⲛⲉ, *thou hadst*; ⲛⲉ ⲁϥ...ⲛⲉ, *he had*; ⲛⲉ ⲁⲥ...ⲛⲉ, *she had.* Plur. ⲛⲉ ⲁⲛ...ⲛⲉ, *we had*; ⲛⲉ ⲁⲧⲉⲧⲉⲛ...ⲛⲉ, *ye had*; ⲛⲉ ⲁⲩ...ⲛⲉ, *they had*; as, ⲓⲏⲥ ⲁⲉ ⲛⲉ ⲁϥⲓ ⲉⲃⲟⲗ, *But Jesus had gone out*; John v. 13.

33. The Pluperfect Indefinite is formed by the Auxiliary Verb ⲛⲉ...ⲛⲉ, and the Prefixes of the Present Tense Indefinite; as, ⲛⲉ ϣⲁⲓ...ⲛⲉ, *I had been*; ⲛⲉ ϣⲁⲕ...ⲛⲉ, *thou hadst*, m.; ⲛⲉ ϣⲁⲣⲉ...ⲛⲉ, *thou hadst*, f.; ⲛⲉ ϣⲁϥ...ⲛⲉ, *he had*; ⲛⲉ ϣⲁⲥ...ⲛⲉ, *she had.* Plur. ⲛⲉ ϣⲁⲛ...ⲛⲉ, *we had*; ⲛⲉ ϣⲁⲣⲉⲧⲉⲛ...ⲛⲉ, *ye had*; ⲛⲉ ϣⲁⲩ...ⲛⲉ, *they had*; as, ⲟⲩⲟϩ ⲛⲉ ϣⲁⲩⲥⲟⲛϩϥ ⲛⲉ, *And they had bound him,* or, *He had been bound*—Luke viii. 29.

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed of the Prefixes of the Imperfect Tense, and the Signs of the Future Definite; as ⲛⲁⲓ ⲛⲁ...ⲛⲉ, *I should, would*, &c.; ⲛⲁⲕⲛⲁ...ⲛⲉ, *thou shouldst*, m.; ⲛⲁⲣⲉⲛⲁ...ⲛⲉ, *thou shouldst*; ⲛⲁϥⲛⲁ...ⲛⲉ, or ⲛⲁⲣⲉⲛⲁ...ⲛⲉ, *he should*; ⲛⲁⲥⲛⲁ...ⲛⲉ, or ⲛⲁⲣⲉⲛⲁ...ⲛⲉ, *she should.* Plural: ⲛⲁⲛⲛⲁ...ⲛⲉ, *we should*; ⲛⲁⲣⲉⲧⲉⲛⲛⲁ...ⲛⲉ, *ye should*; ⲛⲁⲩⲛⲁ...ⲛⲉ, *they should.*

FUTURE IMPERFECT TENSE.

34. The Future Imperfect Tense is composed, like the Coptic, of the Prefixes of the Imperfect and Future Tenses; as, ⲛⲉⲓⲛⲁ...ⲛⲉ, *I should*; ⲛ̄ⲧⲛⲁ...ⲛⲉ, *thou shouldst*; ⲛⲉϥⲛⲁ...ⲛⲉ, or ⲛⲉⲣⲉⲛⲁ...ⲛⲉ, *he should*; ⲛⲉⲥⲛⲁ...ⲛⲉ, or ⲛⲉⲣⲉⲛⲁ...ⲛⲉ, *she should.* Plural: ⲛⲉⲛⲛⲁ...ⲛⲉ, *we should*; ⲛⲉⲣⲉⲧⲛ̄ⲛⲁ...ⲛⲉ, *ye should*; ⲛⲉⲧⲛⲁ...ⲛⲉ, *they should.* The Bashmuric takes ⲛⲉ, instead of ⲛⲁ; as, ⲛⲉⲓⲛⲉ...ⲛⲉ, *I should*; ⲛⲉⲧⲛⲉ...ⲛⲉ, *they should*, &c.

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FUTURE TENSE.

35. The Future Tense Definite has these Prefixes: viz. ⲉⲓⲉ̀, *I shall*; ⲉⲕⲉ̀, *thou shalt*, m.; ⲉⲫⲉ̀, *thou shalt*, f.; ⲉⲫⲉ̀, *he shall*; ⲉⲥⲉ̀, *she shall*; ⲉⲛⲉ̀, *we shall*; ⲉⲣⲉⲧⲉⲛⲉ̀, *ye shall*; ⲉⲩⲉ̀, *they shall*. These are the same as the Prefixes to the Present Tense, with a final è added; as, ϩⲉⲛ ⲡⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲣⲉⲧⲉⲛⲉ̀-ⲉ̀ⲙⲙⲓ, *In that day ye shall know* — John xiv. 20.

36. The sign of the Future Tense Indefinite is ⲛⲁ, with either the Prefixes of the Present, or of the Perfect Tense Definite; as, ⲧⲛⲁ, ⲉⲓⲛⲁ, or ⲁⲓⲛⲁ, *I shall*; ⲕⲛⲁ, ϫⲛⲁ, ⲉⲕⲛⲁ, and ⲁⲕⲛⲁ, *thou shalt*; ⲫⲛⲁ, ⲉⲫⲛⲁ, ⲉⲣⲉⲛⲁ, ⲁⲫⲛⲁ, ⲁⲣⲉⲛⲁ, and ⲛⲁ, *he shall*; ⲥⲛⲁ, ⲉⲥⲛⲁ, ⲁⲥⲛⲁ, and ⲛⲁ, *she shall*. Plural: ⲉⲛⲛⲁ, ⲧⲉⲛⲛⲁ. ⲁⲛⲛⲁ, *we shall*; ⲧⲉⲧⲉⲛⲛⲁ, ⲉⲣⲉⲧⲉⲛⲛⲁ, ⲁⲣⲉⲧⲉⲛⲛⲁ, *ye shall*; ⲉⲩⲛⲁ, ⲥⲉⲛⲁ, ⲟⲩⲛⲁ, ⲁⲩⲛⲁ, ⲉⲣⲉⲛⲁ, and ⲛⲁ, *they shall*.

37. ⲛⲁ, both Singular and Plural, is used with the Nominative, or with the Relative Pronoun, in the following

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FUTURE TENSE.

35. The Future Tense Definite is the same as the Coptic, without the accent over the second vowel.

36, 37. The Future Tense Indefinite agrees with the Coptic in the Singular, except the Second Person; which has ⲣ instead of ϫ; as, ⲛ̄ⲣ̄ⲛⲁ or ⲛⲣⲛⲁ, *thou shalt*. Plural: ⲉⲛⲛⲁ or ⲛ̄ⲛⲁ, ⲁⲛⲛⲁ, ⲧⲛ̄ⲛⲁ, *we shall*; ⲧⲉⲧⲛⲁ, ⲉⲧⲉⲧⲛⲁ, *ye shall*; ⲉⲩⲛⲁ, ⲥⲉⲛⲁ, ⲟⲩⲛⲁ, ⲛⲁ, *they shall*.

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following manner: ⲡⲓ-ⲕⲟⲥⲙⲟⲥ ⲛⲁ-ⲡⲁⲧ ⲉⲣⲟⲓ ⲁⲛ, *The world shall not see me*—John xiv. 9; ⲉⲟⲛⲁ-ⲧⲁⲕⲟ, *That shall perish*; ⲫⲏⲉⲟⲛⲁ-ⲛⲟϫⲉⲙ, *That shall be saved*—Matth. xiii. 13.

SECOND FUTURE INDEFINITE.

38. The Second Future Tense Indefinite, is known by the following Prefixes: ⲧⲁ, *I shall*; ⲧⲉⲣⲁ, *thou shalt*, f.; ⲧⲁⲣⲉϥ, *he shall*; ⲧⲁⲣⲉⲛ, *we shall*; ⲧⲁ-ⲣⲉⲧⲉⲛ, *ye shall*; ⲧⲁⲣⲟⲩ, *they shall*. This tense but seldom occurs in Coptic.

39. The Future Tense, and Future Participles, are sometimes used to express the Present and Perfect Tenses.

40. The Prefixes to Verbs frequently take the Relative and Demonstrative Pronouns before them; as, ⲉⲧ-ⲁϥ-ϣⲱⲡ ⲓⲥⲭⲉⲛ ϩⲏ, *Which hath been from the beginning*—Acts xxvi. 4; ⲫⲏⲉⲧ-ⲁϥ-ⲥⲓ ⲙⲙⲟⲓⲛ-ⲥⲱⲣ ⲃ̅, *He that received two talents*—Matth. xxv. 22; ⲛⲏⲉⲧ-ⲉⲕ-ⲛⲁⲧ ⲉⲣⲱⲟⲩ, *Those things which thou seest*—Acts xxvi. 16.

41. When

The Bashmuric Future Indefinite, has ⲛⲉ for the sign of the Future; as, ⲧⲛⲉ, *I shall*; ⲉⲕⲛⲉ, *thou shalt*; ⲉϥⲛⲉ, *he shall*; ⲁⲧⲉⲧⲉⲛⲛⲉ, *ye shall*; ⲥⲉⲛⲉ, *they shall*, &c.

SECOND FUTURE INDEFINITE.

38. The Prefixes of the Second Future Singular Indefinite are like the Coptic. The Plural has, ⲧⲁⲣⲛ̄, *we shall*; ⲧⲁⲣⲉⲧⲛ̄, *ye shall*; ⲧⲁⲣⲟⲩ, *they shall*.

41, 42.

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41. When the following Prefixes begin a word, they take the accent over the first vowel; viz. ⲉ̀ⲣⲉ, ⲉ̀ⲣⲉⲧⲉⲛ, ⲉ̀ⲣⲉⲧⲉⲛⲉ̀, ⲁ̀ⲣⲉ, ⲁ̀ⲣⲓ, ⲁ̀ⲣⲉⲧⲉⲛ, ⲁ̀ⲧⲉⲧⲉⲛ, and ⲁ̀; as, ⲉ̀ⲣⲉⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲛⲏⲟⲩ, *All these things shall come*—Matth. xxiii. 36; ⲉ̀ⲣⲉⲧⲉⲛⲉ̀-ⲥⲓⲧⲟⲩ, *Ye shall receive*—Matth. xxi. 22; ⲕⲁⲗⲱⲥ ⲁ̀ⲣⲉ-ϫⲟⲥ, *Thou hast said well*—John iv. 17; ⲁ̀ⲣⲉⲧⲉⲛ-ⲛⲁⲩ ⲉ̀ⲣⲟⲓ, *Ye have seen me*—John vi. 36; ⲁ̀ⲣⲓ-ϩⲱⲃ ⲁⲛ, *Labour not*—John vi. 27; ⲁ̀ϫⲟⲥ, *Say ye*—Luke xi. 2; ⲁ̀-ⲙⲱⲩⲥⲏⲥ ϫⲟⲥ ⲛⲁⲛ, *Moses said to us*—Matth. xxii. 24.

42. In some MSS. the accent is put above the consonant of the Prefix, where the first vowel is dropped; as, ϩ̀-ⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ ⲁⲛ, *Knoweth him not*—John xiv. 17; ϩ̀ⲛⲁ-ⲥⲓ, *He shall take*—John xvi. 15; &c.

CONJUGATION OF A REGULAR VERB.

43. The Prefixes to Regular Verbs, in all their Moods, Tenses, and variations, are the following:—

INDICATIVE

41, 42. The Prefixes to Verbs in Sahidic do not take the Accents, as the Coptic.

INDICATIVE

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INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc.		Fem.	
ⲧ- ⲉⲓ-	*I do, am,* &c.	. . . .	
ⲕ-, or ϫ- ⲉⲕ-, or ϫ-	*thou art,* m.	ⲧⲉ- ⲉⲣⲉ-	*thou art,* f.
ⲫ- ⲉⲫ- ⲉⲣⲉ-	*he is.*	ⲥ- ⲉⲥ- ⲥⲉ-, or ⲉⲣⲉ-	*she is.*

Plural.

ⲉⲛ- ⲧⲉⲛ-	*we are.*	ⲉϯ- ⲥⲉ- ⲟϯ- ⲉⲣⲉ-	*they are.*
ⲧⲉⲧⲉⲛ- ⲉⲣⲉⲧⲉⲛ-	*ye are.*		

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc.		Fem.	
ⲧ- ⲉⲓ-	*I do, am,* &c.	. . . .	
ⲕ- ⲉⲕ-	*thou,* m.	ⲧⲉ- ⲉⲣⲉ-	*thou,* f.
ⲫ- ⲉⲫ- ⲉⲣⲉ-	*he.*	ⲥ- ⲉⲥ- ⲥⲉ-, or ⲉⲣⲉ-	*she.*
Bashmuric. ⲉⲗⲉ-	*he.*	Bashmuric. ⲉⲗⲉ-,	*she.*

Plural.

ⲉⲛ-, or ⲛ̄- ⲧⲛ̄-	*we.*	ⲉϯ- ⲥⲉ- ⲟϯ- ⲉⲣⲉ-	*they.*
ⲧⲉⲧⲛ̄- ⲉⲣⲉⲧⲛ̄- ⲉⲧⲉⲧⲛ̄-	*ye.*	Bash. ⲉⲗⲉ-,	*they.*

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PRESENT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ⲱⲁⲓ-	*I am*, &c.	....
ⲱⲁⲕ-	*thou*, m.	ⲱⲁⲣ-, or ⲱⲁⲣⲉ-, *thou*, f.
ⲱⲁϥ- / ⲱⲁⲣⲉ-	*he.*	ⲱⲁⲥ- / ⲱⲁⲣⲉ- *she.*
	Plural.	
	.....	
	ⲱⲁⲣⲉⲧⲉⲛ-, *ye.*	
	ⲱⲁⲩ- / ⲱⲁⲣⲉ- *they.*	

PRESENT TENSE INDEFINITE.

Masc.	Singular.	Fem.
ⲱⲁⲓ-	*I am*, &c.	....
ⲱⲁⲕ-	*thou*, m.	ⲱⲁⲣ-, or ⲱⲁⲣⲉ-, *thou*, f.
ⲱⲁϥ- / ⲱⲁⲣⲉ-	*he.*	ⲱⲁⲥ- / ⲱⲁⲣⲉ- *she.*
Bashmuric.		Bashmuric.
ⲱⲁⲗⲉ- *he.*		ⲱⲁⲗⲉ-, *she.*
	Plural.	
	.....	
	ⲱⲁⲣⲉⲧⲉⲛ-, *ye.*	
	ⲱⲁⲩ- / ⲱⲁⲣⲉ- *they.*	
	Bashmuric.	
	ⲱⲁⲗⲉ-, *they.*	

Note.—This Tense does not express the Perfect Indefinite, like the Coptic.

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IMPERFECT TENSE.

Singular.

Masc.		Fem.	
ⲛⲁⲓ . ⲛⲉ,	*I was.*		
ⲛⲁⲕ . . ⲛⲉ,	*thou,* m.	ⲛⲁⲣⲉ . . ⲛⲉ,	*thou,* f.
ⲛⲁϥ . . ⲛⲉ ⲛⲁⲣⲉ . ⲛⲉ	*he.*	ⲛⲁⲥ . . . ⲛⲉ ⲛⲁⲣⲉ . . ⲛⲉ	*she.*

Plural.

ⲛⲁⲛ . . . . . ⲛⲉ,	*we.*
ⲛⲁⲣⲉⲧⲉⲛ . . ⲛⲉ,	*ye.*
ⲛⲁⲩ . . . . . ⲛⲉ ⲛⲁⲣⲉ . . . . . ⲛⲉ	*they.*

IMPERFECT TENSE.

Singular.

Masc.		Fem.	
ⲛⲉⲓ . . . . ⲛⲉ,	*I was,* or *shall.**		
ⲛⲧ̅ . . . . ⲛⲉ,	*thou,* m.	ⲛⲉⲣⲉ . . ⲛⲉ,	*thou,* f.
ⲛⲉϥ . . . ⲛⲉ ⲛϥ̅ . . . . ⲛⲉ ⲛⲉⲉϥ . . ⲛⲉ ⲛⲉⲣⲉ . . ⲛⲉ	*he.*	ⲛⲉⲥ . . . ⲛⲉ ⲛⲉⲣⲉ . . ⲛⲉ	*she.*

Plural.

ⲛⲉⲛ . . . . . ⲛⲉ,	*we.*
ⲛⲉⲣⲉⲧⲛ̅ . ⲛⲉ,	*ye.*
ⲛⲉⲩ . . . . . ⲛⲉ ⲛⲉⲣⲉ . . . . ⲛⲉ	*they.*

* These Prefixes of the Imperfect often express the Future.

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PERFECT TENSE DEFINITE.

Singular.

Masc.		Fem.
ⲁⲓ-	*I have*, &c.	
ⲁⲕ-	*thou*, m.	ⲁⲣ-, or ⲁⲣⲉ-, *thou*, f.
ⲁϥ- ⲁⲣⲉ- ⲁ- }	*he.*	ⲁⲥ- ⲁⲣⲉ- ⲁ- } *she.*

Plural.

ⲁⲛ-	*we.*	ⲁⲩ-
ⲁⲣⲉⲧⲉⲛ- ⲁⲧⲉⲧⲉⲛ- }	*ye.*	ⲁⲣⲉ- ⲁ- } *they.*

PERFECT TENSE INDEFINITE.

Singular.

Masc.		Fem.
ϣⲁⲓ-	*I have.*	
ϣⲁⲕ-	*thou*, m.	ϣⲁⲣ-, or ϣⲁⲣⲉ-, *thou*, f.
ϣⲁϥ- ϣⲁⲣⲉ- }	*he.*	ϣⲁⲥ- ϣⲁⲣⲉ- } *she.*

Plural.

. . . . .		ϣⲁⲩ-
ϣⲁⲣⲉⲧⲉⲛ-,	*ye.*	ϣⲁⲣⲉ- } *they.*

PERFECT TENSE.

Singular.

Masc.		Fem.
ⲁⲓ-	*I have.*	
ⲁⲕ-	*thou*, m.	ⲁⲣ, or ⲁⲣⲉ-, *thou*, f.
ⲁϥ- ⲁⲣⲉ- ⲁ- }	*he.*	ⲁⲣⲉ- ⲁⲥ- ⲁ- } *she.*

Bashmuric.

ⲁⲗⲉ-
ⲁⲁ- } *he.*

Plural.

ⲁⲛ-,	*we.*	ⲁⲩ-
ⲁⲧⲉⲧⲛ̄-,	*ye.*	ⲁ- } *they.*

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PLUPERFECT TENSE DEFINITE.

Singular.

Masc.		Fem.	
ⲛⲉ ⲁⲓ . . . ⲛⲉ,	*I had*, &c.		
ⲛⲉ ⲁⲕ . . . ⲛⲉ,	*thou*, m.	ⲛⲉ ⲁⲣⲉ . . ⲛⲉ,	*thou*, f.
ⲛⲉ ⲁϥ . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . ⲛⲉ ⲛⲉ ⲁ . . . . ⲛⲉ	*he.*	ⲛⲉ ⲁⲥ . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . ⲛⲉ ⲛⲉ ⲁ . . . . ⲛⲉ	*she.*

Plural.

ⲛⲉ ⲁⲛ . . . . . ⲛⲉ,	*we.*
ⲛⲉ ⲁⲧⲉⲧⲉⲛ . . ⲛⲉ,	*ye.*
ⲛⲉ ⲁⲩ . . . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . . . . ⲛⲉ ⲛⲉ ⲁ . . . . . ⲛⲉ	*they.*

PLUPERFECT TENSE DEFINITE.

Singular.

Masc.		Fem.	
ⲛⲉ ⲁⲓ . . . ⲛⲉ,	*I had*, &c.		
ⲛⲉ ⲁⲕ . . . ⲛⲉ,	*thou*, m.	ⲛⲉ ⲁⲣⲉ . . ⲛⲉ,	*thou*, f.
ⲛⲉ ⲁϥ . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . ⲛⲉ ⲛⲉ ⲁ . . . . ⲛⲉ	*he.*	ⲛⲉ ⲁⲥ . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . ⲛⲉ ⲛⲉ ⲁ . . . . ⲛⲉ	*she.*

Plural.

ⲛⲉ ⲁⲛ . . . . . ⲛⲉ,	*we.*
ⲛⲉ ⲁⲧⲉⲧⲛ̄ . . ⲛⲉ,	*ye.*
ⲛⲉ ⲁⲩ . . . . . ⲛⲉ ⲛⲉ ⲁⲣⲉ . . . . . ⲛⲉ ⲛⲉ ⲁ . . . . . ⲛⲉ	*they.*

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PLUPERFECT TENSE INDEFINITE.

Singular.

Masc.		Fem.	
ⲛⲉ ⲥⲱⲓ....ⲛⲉ,	*I had*, &c.		
ⲛⲉ ⲥⲱⲕ....ⲛⲉ,	*thou*, m.	ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ,	*thou*, f.
ⲛⲉ ⲥⲱϥ...ⲛⲉ ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ	*he.*	ⲛⲉ ⲥⲱⲥ...ⲛⲉ ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ	*she.*

Plural.

. . . . . .

ⲛⲉ ⲥⲱⲣⲉⲧⲉⲛ..ⲛⲉ, *ye.*

ⲛⲉ ⲥⲱⲩ.....ⲛⲉ
ⲛⲉ ⲥⲱⲣⲉ.....ⲛⲉ *they.*

PLUPERFECT TENSE INDEFINITE.

Singular.

Masc.		Fem.	
ⲛⲉ ⲥⲱⲓ ...ⲛⲉ,	*I had*, &c.		
ⲛⲉ ⲥⲱⲕ...ⲛⲉ,	*thou*, m.	ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ,	*thou*, f.
ⲛⲉ ⲥⲱϥ...ⲛⲉ ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ	*he.*	ⲛⲉ ⲥⲱⲥ...ⲛⲉ ⲛⲉ ⲥⲱⲣⲉ..ⲛⲉ	*she.*

Plural.

. . . . . .

ⲛⲉ ⲥⲱⲣⲉⲧⲉⲛ..ⲛⲉ, *ye.*

ⲛⲉ ⲥⲱⲩ.....ⲛⲉ
ⲛⲉ ⲥⲱⲣⲉ.....ⲛⲉ *they.*

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FUTURE IMPERFECT TENSE.

Singular.

Masc.	Fem.
ⲛⲁⲓ ⲛⲁ...ⲛⲉ, *I should*, &c.	
ⲛⲁⲕ ⲛⲁ...ⲛⲉ, *thou*, m.	ⲛⲁⲣⲉ ⲛⲁ...ⲛⲉ, *thou*, f.
ⲛⲁϥ ⲛⲁ..ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ..ⲛⲉ } *he.*	ⲛⲁⲥ ⲛⲁ...ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ..ⲛⲉ } *she.*

Plural.

ⲛⲁⲛ ⲛⲁ.....ⲛⲉ, *we.*

ⲛⲁⲣⲉⲧⲉⲛ ⲛⲁ..ⲛⲉ, *ye.*

ⲛⲁⲩ ⲛⲁ.....ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ.....ⲛⲉ } *they.*

FUTURE IMPERFECT TENSE.

Singular.

Masc.	Fem.
ⲛⲉⲓ ⲛⲁ ...ⲛⲉ, *I should.*	
ⲛⲉⲕ ⲛⲁ...ⲛⲉ / ⲛⲧⲟ ⲛⲁ....ⲛⲉ } *thou*, m.	ⲛⲉⲣⲉ ⲛⲁ..ⲛⲉ, *thou*, f.
ⲛⲉϥ ⲛⲁ...ⲛⲉ / ⲛⲉⲣⲉ ⲛⲁ..ⲛⲉ } *he.*	ⲛⲉⲥ ⲛⲁ...ⲛⲉ / ⲛⲉⲣⲉ ⲛⲁ..ⲛⲉ } *she.*

Bashmuric.

ⲛⲉⲓ ⲛⲉ...ⲛⲉ, *I*, &c.

Plur. ⲛⲉⲩ ⲛⲉ- ⲛⲉ, & ⲛⲁⲩ ⲛⲉ-ⲛⲉ, *they.*

Plural.

ⲛⲉⲛ ⲛⲁ .....ⲛⲉ, *we.*

ⲛⲉⲣⲉⲧⲛ̄ ⲛⲁ..ⲛⲉ, *ye.*

ⲛⲉⲩ ⲛⲁ.....ⲛⲉ / ⲛⲉⲣⲉ ⲛⲁ.....ⲛⲉ } *they.*

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FUTURE TENSE DEFINITE.

Singular.

Masc.		Fem.	
ειὲ-	*I shall*, &c.		
εκὲ-	*thou*, m.	εpὲ-	*thou*, f.
εqὲ-	*he.*	εcὲ-	*she.*

Plural.

επὲ-	*we.*
εpεϯεπὲ-	*ye.*
εϯὲ-	*they.*

FUTURE TENSE DEFINITE.

Singular.

Masc.		Fem.	
ειε-	*I shall.*		
εκε-	*thou*, m.	εpε-	*thou,*
εqε-	*he.*	εcε-	*she.*

Plural.

επε-	*we*
εpεϯεπε	*ye.*
εϯε-	*they.*

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FUTURE TENSE INDEFINITE.

Masc. Singular. Fem.

ⲧⲛⲁ- ⲉⲓⲛⲁ- ⲁⲓⲛⲁ-	*I shall.*		
ⲕ, or ϫⲛⲁ- ⲉⲕⲛⲁ- ⲁⲕⲛⲁ-	*thou*, m.		
ⲫⲛⲁ- ⲉϥⲛⲁ- ⲉⲣⲉⲛⲁ- ⲁϥⲛⲁ- ⲁⲣⲉⲛⲁ- ⲛⲁ-	*he.*	ⲥⲛⲁ- ⲉⲥⲛⲁ- ⲁⲥⲛⲁ- ⲛⲁ-	*she.*
ⲉⲛⲛⲁ- ⲧⲉⲛⲛⲁ- ⲁⲛⲛⲁ-	*we.*	ⲉⲧⲛⲁ- ⲥⲉⲛⲁ- ⲟⲩⲛⲁ- ⲁⲧⲛⲁ- ⲛⲁ-	*they.*
ⲧⲉⲧⲉⲛⲛⲁ- ⲉⲣⲉⲧⲉⲛⲛⲁ- ⲁⲣⲉⲧⲉⲛⲛⲁ-	*ye.*		

FUTURE TENSE INDEFINITE.

Masc. Singular. Fem.

ⲧⲛⲁ- or ⲉⲓⲛⲁ-	*I shall.*		
ⲕⲛⲁ- ⲉⲕⲛⲁ- ⲛ̄ⲧⲛⲁ-	*thou*, m.		
ⲫⲛⲁ- ⲉϥⲛⲁ- ⲉⲣⲉⲛⲁ- ⲛⲁ-	*he.*	ⲥⲛⲁ- ⲉⲥⲛⲁ- ⲛⲁ-	*she.*
ⲛ̄ⲛⲁ- ⲉⲛⲛⲁ- ⲁⲛⲛⲁ- ⲧⲛ̄ⲛⲁ-	*we.*	ⲉⲧⲛⲁ- ⲥⲉⲛⲁ- ⲟⲩⲛⲁ- ⲛⲁ-	*they.*
ⲧⲉⲧⲛⲁ- ⲉⲧⲉⲧⲛⲁ-	*ye.*		

BASHMURIC.

Singular.		Plural.	
ⲧⲛⲉ- or ⲉⲓⲛⲉ-	*I shall.*	ⲉⲛⲛⲉ-	*we.*
ⲉⲕⲛⲉ-	*thou.*	ⲁⲧⲉⲧⲉⲛⲛⲉ-	*ye.*
ⲉϥⲛⲉ-	*he*, &c.	ⲥⲉⲛⲉ-	*they*, &c.

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SECOND FUTURE INDEFINITE.

Singular.

Masc.	Fem.
ⲧⲁ- *I shall.*	
.....	ⲧⲉⲣⲁ- *thou*, f.
ⲧⲁⲣⲉϥ- *he.*	

Plural.

ⲧⲁⲣⲉⲛ- *we.*
ⲧⲁⲣⲉⲧⲉⲛ- *ye.*
ⲧⲁⲣⲟⲩ- *they.*

SECOND FUTURE INDEFINITE.

Singular.

Masc.	Fem.
ⲧⲁ- *I shall.*	
.....	ⲧⲉⲣⲁ- *thou*, f.
ⲧⲁⲣⲉϥ- *he.*	

Plural.

ⲧⲁⲣⲛ̄- *we.*
ⲧⲁⲣⲉⲧⲛ̄- *ye.*
ⲧⲁⲣⲟⲩ- *they.*

For explanations of the Prefixes ⲉⲣⲉ, ⲁⲣⲉ, ⲁ, &c. see the observations on the Present and Future Tenses.

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SUBJUNCTIVE MOOD.

The Prefixes to this Mood are the same as to the Indicative, with ⲛ̀, ⲛ̀ⲧ, ⲛ̀ⲧⲉ, or some sign of the Subjunctive, before them. ⲛ̀ⲧⲉ also takes the Infixes; as,

Masc.	Singular.	Fem.
ⲛ̀ⲧⲁ-	*that I.*	
ⲛ̀ⲧⲉⲕ-	*that thou,* m.	ⲛ̀ⲧⲉ- *thou,* f.
ⲛ̀ⲧⲉϥ- / ⲛ̀ⲧⲉ-	*that he.*	ⲛ̀ⲧⲉⲥ- *that she.*
	Plural.	
ⲛ̀ⲧⲉⲛ-	*that we.*	ⲛ̀ⲧⲟⲩ- / ⲛ̀ⲧⲉ- *that they.*
ⲛ̀ⲧⲉⲧⲉⲛ-	*that ye.*	

The Auxiliary Verb ⲟⲣⲉ, takes the Infixes, with ⲉ, or some other sign of the Subjunctive Mood, before it; as ⲉⲟⲣⲓ- *that I*; ⲉⲟⲣⲉⲕ- *that thou,* m.; ⲉⲟⲣⲉϥ- *that he,* &c. See ⲟⲣⲉ.

SUBJUNCTIVE MOOD.

The Prefixes are the same as to the Indicative Mood, with some sign of the Subjunctive before them; as, ⲭⲉⲕⲁⲥ, ⲛ̀, ⲛ̀ⲧ, ⲛ̀ⲧⲉ, &c. ⲛ̀ⲧⲉ takes the Infixes, as does ⲧⲣⲉ, &c. with a sign of the Subjunctive Mood before them.

Masc.	Singular.	Fem.
ⲛ̄ⲧⲉⲣⲓ-	*when I.*	
ⲛ̄ⲧⲉⲣⲉⲕ-	*when thou,* m.	ⲛ̄ⲧⲉⲣⲉ- *when thou,* f.
ⲛ̄ⲧⲉⲣⲉϥ- / ⲛ̄ⲧⲉⲣⲉ-	*when he.*	ⲛ̄ⲧⲉⲣⲉⲥ- *when she.*
	Plural.	
	ⲛ̄ⲧⲉⲣⲉⲛ-	*when we.*
	ⲛ̄ⲧⲉⲣⲉⲧⲉⲧⲉⲛ-	*when ye.*
	ⲛ̄ⲧⲉⲣⲟⲩ-	*when they.*

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OPTATIVE MOOD.

Singular.

Masc.		Fem.	
ⲙⲁⲣⲓ-	*I may.*		
ⲙⲁⲣⲉⲕ-	*thou*, m.	ⲙⲁⲣⲉ-	*thou*, f.
ⲙⲁⲣⲉϥ- / ⲙⲁⲣⲉ-	*he.*	ⲙⲁⲣⲉⲥ- / ⲙⲁⲣⲉ-	*she.*

Plural.

ⲙⲁⲣⲉⲛ-	*we.*
ⲙⲁⲣⲉⲧⲉⲛ-	*ye.*
ⲙⲁⲣⲟⲩ- / ⲙⲁⲣⲉ-	*they.*

OPTATIVE MOOD.

Singular.

Masc.		Fem.	
ⲙⲁⲣⲓ-	*I may.*		
ⲙⲁⲣⲉⲕ-	*thou*, m.	ⲙⲁⲣⲉ-	*thou*, f.
ⲙⲁⲣⲉϥ- / ⲙⲁⲣⲉ-	*he.*	ⲙⲁⲣⲉⲥ- / ⲙⲁⲣⲉ-	*she.*

Plural.

ⲙⲁⲣⲡ̄-	*we.*
ⲙⲁⲣⲉⲧⲛ̄- / ⲙⲁⲣⲉⲧⲉⲧⲛ̄-	*ye.*
ⲙⲁⲣⲟⲩ	*they.*

Bashmuric.

ⲙⲁⲗⲉϥ- *he*, &c. ⲙⲁⲗⲟⲩ- *they.*

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IMPERATIVE MOOD.

Sing. & Plur.

ⲁ-, ⲙⲙⲁ-, ⲁⲣⲓ-, or the Root itself.

ⲙⲙⲛⲉⲣ-, to express a Negative.

ⲙⲙⲛⲉⲧⲟⲣⲕ- *be not thou.* ⲙⲙⲛⲉⲧⲟⲣⲕ- *let not him,* &c.

See the Verb ⲟⲣⲉ.

INFINITIVE MOOD.

ⲉ-, ⲙⲙ-, or ⲛ-,

or the Root without a Prefix.

IMPERATIVE MOOD.

Sing. & Plur.

ⲁ-, ⲙⲙⲁ-, ⲁⲣⲓ-, or the Root itself.

ⲙⲙⲛⲣ̄,
Bash. ⲙⲙⲛⲉⲗ } to express a Negative; &c.

ⲙⲙⲛⲉⲣⲧⲣⲉⲕ- *be not thou.* ⲙⲙⲛⲉⲣⲧⲣⲉⲕ- *let not him,* &c.

See the Verb ⲧⲣⲉ.

INFINITIVE MOOD.

ⲉ-, ⲙⲙ-, or ⲛ-,

or the Root without a Prefix.

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PARTICIPLES.

The Participles are expressed by the Indicative Mood, or by prefixing ⲡⲁⲓⲙ-, ⲡⲁⲓⲛⲧ-, or ⲡⲁⲓⲛⲑⲉ-; as,

ⲡⲁⲁⲓⲙⲧ-	*my*
ⲡⲉⲕⲁⲓⲙ-	*thy*, m.
ⲡⲉϥ-ⲁⲓⲙ-	*his.*

or,

ⲡⲁⲓⲙⲧⲁ-	*my.*
ⲡⲁⲓⲙⲧⲉⲕ-	*thy*, m.
ⲡⲁⲓⲙⲧⲉϥ-	*his.*

Plural.

ⲡⲁⲓⲙⲧⲉⲛ-	*our,*
ⲡⲁⲓⲙⲧⲉⲧⲉⲛ	*your.*
ⲡⲁⲓⲙⲧⲟⲩ-	*their.*

Some Participles end in ⲏⲩ, ⲣⲟⲩⲧ, or ⲱⲟⲩⲧ.

44. The Verb ⲧⲁⲕⲟ, *to destroy*, is given with the Augments, to convey a more clear idea of their position.

INDICATIVE

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44. The Declension of the Coptic Verb ⲧⲁⲕⲟ, *to destroy*, will serve to shew the position of the Sahidic Prefixes.

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INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc.		Fem.	
†-ⲧⲁⲕⲟ ⲉⲓ-ⲧⲁⲕⲟ	*I destroy.*		
ⲕ-ⲧⲁⲕⲟ ⲉⲕ-ⲧⲁⲕⲟ	*thou*, m.	ⲧⲉ-ⲧⲁⲕⲟ ⲉⲣⲉ-ⲧⲁⲕⲟ	*thou*, f.
ⲫ ⲧⲁⲕⲟ ⲉⲫ-ⲧⲁⲕⲟ ⲉⲣⲉ-ⲧⲁⲕⲟ	*he.*	ⲥ-ⲧⲁⲕⲟ ⲉⲥ-ⲧⲁⲕⲟ ⲉⲣⲉ-ⲧⲁⲕⲟ	*she.*

Plural.

ⲉⲛ ⲧⲁⲕⲟ ⲧⲉⲛ-ⲧⲁⲕⲟ	*we.*
ⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲉⲣⲉⲧⲉⲛ ⲧⲁⲕⲟ	*ye.*
ⲉⲩ-ⲧⲁⲕⲟ ⲥⲉ-ⲧⲁⲕⲟ ⲟⲩ-ⲧⲁⲕⲟ ⲉⲣⲉ-ⲧⲁⲕⲟ	*they.*

PRESENT TENSE INDEFINITE.

Singular.

Masc.		Fem.	
ϣⲁⲓ-ⲧⲁⲕⲟ,	*I destroy.*		
ϣⲁⲕ-ⲧⲁⲕⲟ,	*thou*, m.	ϣⲁⲣ, or ϣⲁⲣⲉ-ⲧⲁⲕⲟ,	*thou*, f.
ϣⲁⲫ-ⲧⲁⲕⲟ ϣⲁⲣⲉ-ⲧⲁⲕⲟ	*he.*	ϣⲁⲥ-ⲧⲁⲕⲟ ϣⲁⲣⲉ-ⲧⲁⲕⲟ	*she.*

Plural.

. . . . . .

ϣⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*

ϣⲁⲩ-ⲧⲁⲕⲟ
ϣⲁⲣⲉ-ⲧⲁⲕⲟ *they.*

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IMPERFECT TENSE.

Singular.

Masc.	Fem.
ⲛⲁⲓ-ⲧⲁⲕⲟ ⲛⲉ, *I did destroy.*	
ⲛⲁⲕ-ⲧⲁⲕⲟ ⲛⲉ, *thou*, m.	ⲛⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ or ⲧⲉ, *thou*, f.
ⲛⲁϥ-ⲧⲁⲕⲟ ⲛⲉ ⲛⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ } *he.*	ⲛⲁⲥ-ⲧⲁⲕⲟ ⲛⲉ ⲛⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ } *she.*

Plural.

ⲛⲁⲛ-ⲧⲁⲕⲟ ⲛⲉ, *we.*

ⲛⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲛⲉ, *ye.*

ⲛⲁⲩ-ⲧⲁⲕⲟ ⲛⲉ
ⲛⲁⲣⲉ ⲧⲁⲕⲟⲛⲉ } *they.*

PERFECT TENSE DEFINITE.

Singular.

Masc.	Fem.
ⲁⲓ ⲧⲉⲕⲟ, *I have destroyed.*	
ⲁⲕ-ⲧⲁⲕⲟ, *thou*, f.	ⲁⲣ. or ⲁⲣⲉ-ⲧⲁⲕⲟ, *thou*, f.
ⲁϥ-ⲧⲁⲕⲟ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲁ-ⲧⲁⲕⲟ } *he.*	ⲁⲥ-ⲧⲁⲕⲟ ⲁⲣⲉ ⲧⲁⲕⲟ ⲁ-ⲧⲁⲕⲟ } *she.*

Plural.

ⲁⲛ-ⲧⲁⲕⲟ, *we.*

ⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ
ⲁⲧⲉⲧⲉⲛ ⲧⲁⲕⲟ } *ye.*

ⲁⲩ ⲧⲁⲕⲟ
ⲁⲣⲉ ⲧⲁⲕⲟ
ⲁ ⲧⲁⲕⲟ } *they.*

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PERFECT TENSE INDEFINITE.

Singular.

Masc.	Fem.
ϣⲁⲓ-ⲧⲁⲕⲟ, *I destroyed.*	
ϣⲁⲕ-ⲧⲁⲕⲟ, *thou*, m.	ϣⲁⲣ, or ϣⲁⲣⲉ-ⲧⲁⲕⲟ, *thou*, f.
ϣⲁϥ-ⲧⲁⲕⲟ / ϣⲁⲣⲉ-ⲧⲁⲕⲟ } *he.*	ϣⲁⲥ ⲧⲁⲕⲟ / ϣⲁⲣⲉ-ⲧⲁⲕⲟ } *she.*

Plural.

. . . . . .

ϣⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*

ϣⲁⲩ ⲧⲁⲕⲟ / ϣⲁⲣⲉ-ⲧⲁⲕⲟ } *they.*

PLUPERFECT TENSE DEFINITE.

Singular.

Masc.	Fem.
ⲛⲉ ⲁⲓ-ⲧⲁⲕⲟ ⲛⲉ, *I had destroyed.*	
ⲛⲉ ⲁⲕ ⲧⲁⲕⲟ ⲛⲉ, *thou*, m.	ⲛⲉ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ, *thou*, f.
ⲛⲉ ⲁϥ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁ-ⲧⲁⲕⲟ ⲛⲉ } *he.*	ⲛⲉ ⲁⲥ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁ-ⲧⲁⲕⲟ ⲛⲉ } *she.*

Plural.

ⲛⲉ ⲁⲛ ⲧⲁⲕⲟ ⲛⲉ, *we.*

ⲛⲉ ⲁⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲛⲉ, *ye.*

ⲛⲉ ⲁⲩ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲁ-ⲧⲁⲕⲟ ⲛⲉ } *they.*

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PLUPERFECT TENSE INDEFINITE.

Singular.

Masc. Fem.

ⲛⲉ ⲱⲁⲓ-ⲧⲁⲕⲟ ⲛⲉ, *I had destroyed.*

ⲛⲉ ⲱⲁⲕ-ⲧⲁⲕⲟ ⲛⲉ, *thou*, m. ⲛⲉ ⲱⲁⲣⲉ ⲧⲁⲕⲟ ⲛⲉ, *thou*, f.

ⲛⲉ ⲱⲁϥ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲱⲁⲣⲉ ⲧⲁⲕⲟ ⲛⲉ } *he.* ⲛⲉ ⲱⲁⲥ ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲱⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ } *she.*

Plural.

. . . . . .

ⲛⲉ ⲱⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ ⲛⲉ, *ye.*

ⲛⲉ ⲱⲁⲩ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲉ ⲱⲁⲣⲉ-ⲧⲁⲕⲟ ⲛⲉ } *they.*

FUTURE IMPERFECT TENSE.

Singular.

Masc. Fem.

ⲛⲁⲓ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ, *I should destroy.*

ⲛⲁⲕ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ, *thou*, m. ⲛⲁⲣⲉ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ, *thou*, f.

ⲛⲁϥ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ } *he.* ⲛⲁⲥ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ } *she.*

Plural.

ⲛⲁⲛ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ, *we.*

ⲛⲁⲣⲉⲧⲉⲛ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ, *ye.*

ⲛⲁⲩ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ / ⲛⲁⲣⲉ ⲛⲁ-ⲧⲁⲕⲟ ⲛⲉ } *they.*

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FUTURE TENSE DEFINITE.

Singular.

Masc.	Fem.
ⲉⲓⲉ̀-ⲧⲁⲕⲟ, *I shall destroy.*	
ⲉⲕⲉ̀-ⲧⲁⲕⲟ, *thou*, m.	ⲉⲣⲉ̀-ⲧⲁⲕⲟ, *thou*, f.
ⲉⲫⲉ̀-ⲧⲁⲕⲟ, *he.*	ⲉⲥⲉ̀-ⲧⲁⲕⲟ, *she.*

Plural.

ⲉⲛⲉ̀-ⲧⲁⲕⲟ, *we.*
ⲉⲣⲉⲧⲉⲛⲉ̀ ⲧⲁⲕⲟ, *ye.*
ⲉⲩⲉ̀ ⲧⲁⲕⲟ, *they.*

FUTURE TENSE INDEFINITE.

Singular.

Masc.	Fem.
ϯⲛⲁ-ⲧⲁⲕⲟ ⲉⲓⲛⲁ-ⲧⲁⲕⲟ ⲁⲓⲛⲁ-ⲧⲁⲕⲟ } *I shall destroy.*	
ⲕⲛⲁ-ⲧⲁⲕⲟ ⲉⲕⲛⲁ-ⲧⲁⲕⲟ ⲁⲕⲛⲁ-ⲧⲁⲕⲟ } *thou*, m.	
ⲫⲛⲁ-ⲧⲁⲕⲟ ⲉⲫⲛⲁ-ⲧⲁⲕⲟ ⲉⲣⲉⲛⲁ-ⲧⲁⲕⲟ ⲁⲫⲛⲁ-ⲧⲁⲕⲟ ⲁⲣⲉⲛⲁ-ⲧⲁⲕⲟ ⲛⲁ-ⲧⲁⲕⲟ } *he.*	ⲥⲛⲁ-ⲧⲁⲕⲟ ⲉⲥⲛⲁ-ⲧⲁⲕⲟ ⲁⲥⲛⲁ-ⲧⲁⲕⲟ } *she.*

Plural.

ⲉⲛⲛⲁ-ⲧⲁⲕⲟ ⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ ⲁⲛⲛⲁ-ⲧⲁⲕⲟ } *we.*	ⲉⲩⲛⲁ-ⲧⲁⲕⲟ ⲥⲉⲛⲁ-ⲧⲁⲕⲟ ⲟⲩⲛⲁ-ⲧⲁⲕⲟ ⲁⲩⲛⲁ ⲧⲁⲕⲟ ⲁⲣⲉⲛⲁ-ⲧⲁⲕⲟ ⲛⲁ ⲧⲁⲕⲟ } *they.*
ⲧⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ ⲉⲣⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ ⲁⲣⲉⲧⲉⲛⲛⲁ-ⲧⲁⲕⲟ } *ye.*	

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SECOND FUTURE INDEFINITE.

Singular.

Masc.	Fem.
ⲧⲁ-ⲧⲁⲕⲟ, *I shall destroy.*	
. . . . .	ⲧⲉⲣⲁ-ⲧⲁⲕⲟ, *thou*, f.
ⲧⲁⲣⲉϥ-ⲧⲁⲕⲟ, *he.*	

Plural.

ⲧⲁⲣⲉⲛ-ⲧⲁⲕⲟ, *we.*
ⲧⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*
ⲧⲁⲣⲟⲩ-ⲧⲁⲕⲟ, *they.*

SUBJUNCTIVE MOOD.

Singular.

Masc.	Fem.
ⲛⲧⲁ-ⲧⲁⲕⲟ, *that I may* or *should destroy.*	
ⲛⲧⲉⲕ-ⲧⲁⲕⲟ, *that thou*, m.	ⲛⲧⲉ-ⲧⲁⲕⲟ, *that thou*, f.
ⲛⲧⲉϥ-ⲧⲁⲕⲟ / ⲛⲧⲉ ⲧⲁⲕⲟ } *that he.*	ⲛⲧⲉⲥ-ⲧⲁⲕⲟ / ⲛⲧⲉ-ⲧⲁⲕⲟ } *she.*

Plural.

ⲛⲧⲉⲛ-ⲧⲁⲕⲟ, *that we.*
ⲛⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *that ye.*
ⲛⲧⲟⲩ-ⲧⲁⲕⲟ / ⲛⲧⲉ-ⲧⲁⲕⲟ } *that they.*

OPTATIVE MOOD.

Singular.

Masc.	Fem.
ⲙⲁⲣⲓ-ⲧⲁⲕⲟ, *I may*, &c.	
ⲙⲁⲣⲉⲕ-ⲧⲁⲕⲟ, *thou*, m.	ⲙⲁⲣⲉ-ⲧⲁⲕⲟ, *thou*, f.
ⲙⲁⲣⲉϥ-ⲧⲁⲕⲟ / ⲙⲁⲓⲉ-ⲧⲁⲕⲟ } *he.*	ⲙⲁⲣⲉⲥ-ⲧⲁⲕⲟ / ⲙⲁⲣⲉ-ⲧⲁⲕⲟ } *she.*

Plural.

ⲙⲁⲣⲉⲛ-ⲧⲁⲕⲟ, *we.*
ⲙⲁⲣⲉⲧⲉⲛ-ⲧⲁⲕⲟ, *ye.*
ⲙⲁⲣⲟⲩ-ⲧⲁⲕⲟ / ⲙⲁⲣⲉ-ⲧⲁⲕⲟ } *they.*

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IMPERATIVE MOOD.

Sing. & Plural.

ⲁ̀-ⲧⲁⲕⲟ
ⲁⲁ̀-ⲧⲁⲕⲟ
ⲁ̀ⲣⲓ-ⲧⲁⲕⲟ
ⲧⲁⲕⲟ
} *destroy.*

ⲙⲙⲁⲛⲉⲣ-ⲧⲁⲕⲟ, *destroy not.*

INFINITIVE MOOD.

ⲉ̀ ⲧⲁⲕⲟ
ⲙⲙ̀-ⲧⲁⲕⲟ
ⲛ̀-ⲧⲁⲕⲟ
ⲧⲁⲕⲟ
} *to destroy.*

PARTICIPLES.

ⲡⲁⲓⲛ-ⲧⲁⲕⲟ,	*destroying.*
ⲡⲁⲁⲓⲛ-ⲧⲁⲕⲟ,	*my destroying.*
ⲡⲉⲕⲁⲓⲛ-ⲧⲁⲕⲟ,	*thy*, m.
ⲡⲉϥⲁⲓⲛ-ⲧⲁⲕⲟ,	*his.*

or,

ⲡⲁⲓⲛⲧⲁ-ⲧⲁⲕⲟ,	*my destroying.*
ⲡⲁⲓⲛⲧⲉⲕ-ⲧⲁⲕⲟ,	*thy.*
ⲡⲁⲓⲛⲧⲉϥ-ⲧⲁⲕⲟ,	*his.*

Plural.

ⲡⲁⲓⲛⲧⲉⲛ-ⲧⲁⲕⲟ,	*our.*
ⲡⲁⲓⲛⲧⲉⲧⲉⲛ-ⲧⲁⲕⲟ,	*your.*
ⲡⲁⲓⲛⲧⲟⲩ-ⲧⲁⲕⲟ,	*their.*

or,

ⲧⲁⲕϩⲟⲩⲧ
ⲧⲁⲕⲱⲟⲩⲧ
} *destroying.*

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POTENTIAL MOOD.

45. The letter ⲯ[a], is often met with between the Prefixes and Verbs, being the sign of the Potential Mood. It is found connected with the preformants of the Indicative Mood, and the Negative Prefixes; but is most frequently united with those of the Future Tenses: as, Singular, ⲉⲓⲉ̀-ⲯ- *I;* ⲉⲕⲉ̀-ⲯ- *thou;* ⲉⲫⲉ̀-ⲯ- *he.* Plural, ⲉⲛⲉ̀-ⲯ- *we;* ⲉⲣⲉⲧⲉⲛⲉ̀-ⲯ- *ye;* ⲉⲧⲉ̀-ⲯ- *they.* Singular, ϯⲛⲁ-ⲯ- *I;* ⲉⲕⲛⲁ-ⲯ- *thou;* ⲉⲫⲛⲁ-ⲯ-, or ⲛⲁ-ⲯ-, *he.* Plural, ⲉⲛⲛⲁ-ⲯ- *we;* ⲉⲣⲉⲧⲉⲛⲛⲁ-ⲯ- *ye;* ⲉⲧⲛⲁ-ⲯ-, ⲥⲉⲛⲁ-ⲯ-, or ⲛⲁ-ⲯ-, *they.* It also occurs with the Negatives; as, Singular, ⲙⲛⲁ-ⲯ- *I;* ⲙⲡⲉⲕ-ⲯ- *thou;* ⲙⲡⲉϥ-ⲯ-, or ⲙⲡⲉ-ⲯ- *he.* Plural, ⲙⲡⲉⲛ-ⲯ- *we;* ⲙⲡⲉⲧⲉⲛ-ⲯ- *ye;* ⲙⲡⲟⲩ-ⲯ- *they.* Singular, ⲙⲙⲡ-ⲯ- *I;* ⲙⲙⲡⲉⲕ-ⲯ- *thou;* ⲙⲙⲡⲉϥ-ⲯ-, or ⲙⲙⲡⲉ-ⲯ-, *he.* Plural, ⲙⲙⲡⲉⲛ-ⲯ- *we;* ⲙⲙⲡⲉⲧⲉⲛ-ⲯ- *ye;* ⲙⲙⲡⲟⲩ-ⲯ- *they.* Thus: ⲡⲓⲙ ⲉⲑⲛⲁ-ⲯ-ⲧⲉⲛϩⲉⲧ ⲟⲛⲛⲟⲩ, *Who would confide to you*—Luke xvi. 11; ⲛⲁⲧⲥⲟⲑⲡⲓ ϫⲉ ⲁⲣⲛⲟⲩ ⲥⲉⲛⲁ-ⲯ-ⲡⲟϩⲉⲓⲙ ⲙⲙⲡⲓϫⲟⲓ ⲉ ⲙⲙⲁⲩ, *They counselled whether they should save the vessel there*—Acts xxvii. 39.

[a] "Litera ⲯ, quæ inter præformans et verbum ponitur, potentialis esse videtur."—*Englebreth, Fragmenta Basmurica,* p. 197.

POTENTIAL MOOD.

45. The observations on the Potential Mood, are intended to apply to the three dialects.

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OF THE PREFIX

ϣⲟⲩ.

46. M. Quatremère says[a], that ϣⲟⲩ, when placed before Verbs, serves to indicate that a thing ought to be done; that it merits to be done; as, "ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϩⲁⲛϣⲉⲙⲙⲟ ⲛⲉ ⲉⲧⲫⲩⲥⲓⲥ ⲛ̀ⲧⲙⲙⲉⲑⲛⲟⲩⲧ ⲛ̀ϣⲟⲧⲟⲩⲱϣⲧ ⲛⲁⲥ ⲙⲙⲁⲧⲁⲧⲥ, *Tous sont étrangers à la nature de la Divinité, qui merité seule d'être adorée.* ⲡⲱⲛϩ̀ ⲛ̀ϣⲟⲩⲉⲣϣⲫⲏⲣⲓ ⲙⲙⲟϥ, *la vie admirable.* ϩϥⲥⲟⲩⲧⲱⲛ ⲧⲉϥϫⲓϫ ⲉ̀ⲃⲟⲗ ⲛ̀ϣⲟⲩⲥⲟⲗⲡⲥ, *Il étendit sa main, qui eût mérité d'être coupée.*"

47. ⲉⲡ, or ⲉⲡⲉ̀, *if*, occurs before the Prefixes to Verbs; as, ⲉ̀ⲡⲁⲛϫⲏ ϩⲉⲛ ⲡⲓⲉϩⲟⲟⲩ, *If we were in the days;* Matth. xxiii. 30. ⲉ̀ⲡⲉⲁⲩϣⲱⲡⲓ ⲛ̀ϫⲉ ⲛⲁⲓⲭⲟⲙⲙ, *If these powerful things had been done;* Luke x. 13.

[a] "Il est facile de se convaincre, en lisant les auteurs Coptes, que ϣⲟⲩ devant un verbe sert à indiquer, non pas qu'une chose est faite, mais qu'elle devroit se faire, qu'elle mériteroit d'être faite."

Recherches sur l'Egypte, p. 112.

OF THE PREFIX

ϣⲟⲩ.

46. The remarks on this Prefix in Coptic, are equally available here.

47. ⲉⲡ, or ⲉⲡⲉ, *if*, is also put before Sahidic Prefixes in the following manner; viz. ⲉⲡⲉⲓ- *if I.* ⲉⲡⲉⲕ- *if thou*, m. ⲉⲡⲉϥ- *if he.* ⲉⲡⲉⲥ- *if she.* Plural, ⲉⲡⲉⲛ-, or ⲉⲡⲛ̄- *if we.* ⲉⲡⲉⲧⲉⲧⲛ̄- *if ye.* ⲉⲡⲉⲩ- *if they.*

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NEGATIVE PREFIXES.

48. We shall now proceed to notice the Negative Prefixes to the Verbs. One way of expressing the Negative with Verbs is, by adding ⲛ̀, or ⲉⲙ, to the Prefixes of the Present, and Future Tenses; and ⲙⲉⲧ to the Perfect, followed generally by ⲁⲛ.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc. Fem.

ⲉⲙ, or ⲛ̀ⲧ-ⲣⲱⲟⲩⲓ ⲁⲛ, *I do not walk.*
ⲛ̀ⲕ-ⲣⲱⲟⲩⲓ ⲁⲛ, *thou.*
ⲛ̀ⲥ-ⲣⲱⲟⲩⲓ ⲁⲛ, *he.* ⲛ̀ⲥ, or ⲛ̀ⲥⲉ-ⲣⲱⲟⲩⲓ ⲁⲛ, *she.*

Plural.

ⲛ̀ⲧⲉⲛ-ⲣⲱⲟⲩⲓ ⲁⲛ, *we.*
ⲛ̀ⲧⲉⲧⲉⲛ-ⲣⲱⲟⲩⲓ ⲁⲛ, *ye.*
ⲛ̀ⲥⲉ-ⲣⲱⲟⲩⲓ ⲁⲛ
ⲛ̀ⲟⲩ-ⲣⲱⲟⲩⲓ ⲁⲛ } *they.*

NEGATIVE PREFIXES.

48. The Sahidic Negative Prefixes correspond with the Coptic.

INDICATIVE MOOD.

PRESENT TENSE DEFINITE.

Singular.

Masc. Fem.

ⲛ̄ⲧ-ϣⲟⲛⲉ ⲁⲛ, *I am not sick.*
ⲛ̄ⲧ-ϣⲟⲛⲉ ⲁⲛ, *thou.*
ⲛ̄ⲥ-ϣⲟⲛⲉ ⲁⲛ, *he.* ⲛ̄ⲥ-ϣⲟⲛⲉ ⲁⲛ, *she.*

Plural.

ⲛ̄ⲧⲉⲛ-, or ⲛ̄ⲧⲛ̄-ϣⲟⲛⲉ ⲁⲛ, *we.*
ⲛ̄ⲧⲉⲧⲛ̄-ϣⲟⲛⲉ ⲁⲛ, *ye.*
ⲛ̄ⲥⲉ-ϣⲟⲛⲉ ⲁⲛ, *they.*

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PERFECT TENSE DEFINITE.

Singular.

Masc. Fem.

ⲛⲉⲧⲁⲓ-ⲙⲟⲩ ⲁⲛ, *I have not walked.*
ⲛⲉⲧⲁⲕ-ⲙⲟⲩ ⲁⲛ, *thou.*
ⲛⲉⲧⲁϥ-ⲙⲟⲩ ⲁⲛ, *he.* ⲛⲉⲧⲁⲥ-ⲙⲟⲩ ⲁⲛ, *she.*

Plural.

ⲛⲉⲧⲁⲛ-ⲙⲟⲩ ⲁⲛ, *we.*
ⲛⲉⲧⲁⲣⲉⲧⲉⲛ-ⲙⲟⲩ ⲁⲛ / ⲛⲉⲧⲁⲧⲉⲧⲉⲛ-ⲙⲟⲩ ⲁⲛ } *ye.*
ⲛⲉⲧⲁⲩ-ⲙⲟⲩ ⲁⲛ, *they.*

PERFECT TENSE DEFINITE.

Singular.

Masc. Fem.

ⲛⲉⲧ-, or ⲛⲧⲁⲓ-ϣⲱⲛⲉ ⲁⲛ, *I have not been sick.*
ⲛⲧⲁⲕ-ϣⲱⲛⲉ ⲁⲛ, *thou.*
ⲛⲧⲁϥ-ϣⲱⲛⲉ ⲁⲛ, *he.* ⲛⲧⲁⲥ-ϣⲱⲛⲉ ⲁⲛ, *she.*

Plural.

ⲛⲧⲁⲛ-ϣⲱⲛⲉ ⲁⲛ, *we.*
ⲛⲧⲁⲧⲉⲧⲛ̄-ϣⲱⲛⲉ ⲁⲛ, *ye.*
ⲛⲧⲁⲩ-ϣⲱⲛⲉ ⲁⲛ, *they.*

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FUTURE TENSE INDEFINITE.

Singular.

Masc. Fem.

ⲛⲧⲁ-ⲣⲱⲟⲩ ⲁⲛ, *I shall not walk.*
ⲛⲕⲁ-ⲣⲱⲟⲩ ⲁⲛ, *thou.*
ⲛⲥⲁ-ⲣⲱⲟⲩ ⲁⲛ, *he.* ⲛⲥⲁ-ⲣⲱⲟⲩ ⲁⲛ, *she.*

Plural.

ⲛⲧⲉⲛⲁ-ⲣⲱⲟⲩ ⲁⲛ, *we.*
ⲛⲧⲉⲧⲉⲛⲁ-ⲣⲱⲟⲩ ⲁⲛ, *ye.*
ⲛⲥⲁ-ⲣⲱⲟⲩ ⲁⲛ
ⲛⲥⲉⲁ-ⲣⲱⲟⲩ ⲁⲛ } *they.*
ⲛⲟⲩⲁ-ⲣⲱⲟⲩ ⲁⲛ

49. The Negative Prefixes, when they follow the Demonstrative or Relative Pronouns, and sometimes when they do not, are written ⲉⲛ; as, ⲫⲏⲉⲧⲉⲛⲧ-ⲉⲣⲙⲁⲁ ⲁⲛ, *that I am not worthy* — Luke iii. 16;

ⲟⲩⲟϩ

FUTURE TENSE INDEFINITE.

Singular.

Masc. Fem.

ⲛⲧⲁ-ⲥⲱⲙⲉ ⲁⲛ, *I shall not be sick.*
ⲛⲕⲁ-ⲥⲱⲙⲉ ⲁⲛ, *thou.*
ⲛⲥⲁ-ⲥⲱⲙⲉ ⲁⲛ, *he.* ⲛⲥⲁ ⲥⲱⲙⲉ ⲁⲛ, *she.*

Plural.

ⲛⲧⲛⲁ-ⲥⲱⲙⲉ ⲁⲛ, *we.*
ⲛⲧⲉⲧⲛⲁ-ⲥⲱⲙⲉ ⲁⲛ, *ye.*
ⲛⲉⲩⲁ-ⲥⲱⲙⲉ ⲁⲛ
ⲛⲥⲉⲁ-ⲥⲱⲙⲉ ⲁⲛ } *they.*
ⲛⲟⲩⲁ-ⲥⲱⲙⲉ ⲁⲛ

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ⲟⲩⲟϩ ⲉⲙϥ-ⲥⲱ ⲁⲛ, *And not drinking*—Matth. xi. 18; ⲟⲩⲟϩ ⲉⲧⲉⲙϥ-ⲕⲁϯ ⲉⲣⲟϥ ⲁⲛ, *And understandeth it not*—Matth. xiii. 19; ⲟⲩⲟϩ ⲙⲛⲏⲧⲉⲛⲥⲉⲙⲁ-ⲫⲉⲛ ⲉⲛⲛⲟⲩ ⲁⲛ, *And they who will not receive you*—Luke ix. 5.

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Particles ⲙⲡⲉ, and ⲛⲛⲉ, *not*, when prefixed to Verbs, generally take the Infixes; ⲙⲡⲉ, expressing the Perfect, and ⲛⲛⲉ the Future; as:

INDICATIVE MOOD.

PERFECT TENSE.

Singular.

Masc. Fem.

ⲙⲡⲓ-ⲣⲱⲙⲓ, *I have not walked.*

ⲙⲡⲉⲕ-ⲣⲱⲙⲓ, *thou*, m. ⲙⲡⲉ-ⲣⲱⲙⲓ / ⲙⲡⲁⲣⲉ-ⲣⲱⲙⲓ } *thou*, f.

ⲙⲡⲉϥ-ⲣⲱⲙⲓ / ⲙⲡⲁϥ-ⲣⲱⲙⲓ / ⲙⲡⲁⲣⲉ-ⲣⲱⲙⲓ / ⲙⲡⲉ ⲣⲱⲙⲓ } *he.*

ⲙⲡⲉⲥ-ⲣⲱⲙⲓ / ⲙⲡⲁⲥ-ⲣⲱⲙⲓ / ⲙⲡⲁⲣⲉ-ⲣⲱⲙⲓ / ⲙⲡⲉ ⲣⲱⲙⲓ } *she.*

Plural.

ⲙⲡⲉⲛ-ⲣⲱⲙⲓ, *we have not walked.*

ⲙⲡⲉⲧⲉⲛ-ⲣⲱⲙⲓ, *ye.*

ⲙⲡⲟⲩ-ⲣⲱⲙⲓ / ⲙⲡⲁⲩ-ⲣⲱⲙⲓ / ⲙⲡⲁⲣⲉ-ⲣⲱⲙⲓ / ⲙⲡⲉ ⲣⲱⲙⲓ } *they.*

NEGATIVE PREFIXES WHICH TAKE THE INFIXES.

50. The Negative Prefixes ⲙⲡⲉ, and ⲛⲛⲉ, *not*, in Sahidic and Bashmuric, correspond with the Coptic, except in the Third Person Plural; the Sahidic and Bashmuric ending in ⲙⲡⲉⲩ, and ⲛⲛⲉⲩ, *they*.

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FUTURE TENSE.

Singular.

Masc.	Fem.
ⲛⲛⲁ-ⲙⲟⲟⲩⲓ, *I will not walk.*	
ⲛⲛⲉⲕ-ⲙⲟⲟⲩⲓ, *thou*, m.	ⲛⲛⲉ-ⲙⲟⲟⲩⲓ, *thou*, f.
ⲛⲛⲉϥ-ⲙⲟⲟⲩⲓ / ⲛⲛⲉ ⲙⲟⲟⲩⲓ } *he.*	ⲛⲛⲉⲥ-ⲙⲟⲟⲩⲓ / ⲛⲛⲉ ⲙⲟⲟⲩⲓ } *she.*

Plural.

ⲛⲛⲉⲛ-ⲙⲟⲟⲩⲓ, *we will not walk.*
ⲛⲛⲉⲧⲉⲛ-ⲙⲟⲟⲩⲓ, *ye.*
ⲛⲛⲟⲩ-ⲙⲟⲟⲩⲓ / ⲛⲛⲉ ⲙⲟⲟⲩⲓ } *they.*

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ⲛⲧⲉ, *that*, when united to Verbs, generally takes the Infixes: see p. 78, and 87. The Prefixes ⲙⲡⲁⲧⲉ, *before*, and ϣⲁⲧⲉ, or ϣⲁⲛⲧⲉ, *until*, when joined to Verbs, take the Infixes. Verbs with the Prefix ⲙⲡⲁⲧⲉ, sometimes express the Present, and at others the Past, or Future time; being governed by a preceding verb in the sentence, or determined by the sense of the passage; as, ϥⲥⲱⲟⲩⲛ ⲅⲁⲣ ⲛⲭⲉ ⲛⲉⲧⲉⲛⲓⲱⲧ ⲙⲡⲁⲧⲉⲧⲉⲛⲧⲟⲃϩϥ, *For your Father knoweth before ye ask him*—Matth. vi. 8;

PREFIXES WHICH TAKE THE INFIXES.

51. The Particle ⲛⲧⲉ, *that*, in Sahidic and Bashmuric, agrees with the Coptic. The Prefixes ⲙⲡⲁⲧⲉ, *before*, and ϣⲁⲛⲧⲉ, *until*, are the same as the Coptic.

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vi. 8 ; ⲟⲩⲟⲩ ⲁⲓⲟⲩⲱⲱⲛ ⲉⲃⲟⲗ ⲛ̀ⲧⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ ⲁⲛⲁ-ⲧⲉⲕⲓ, *And I have eaten of all before thou hast come*—Gen. xxvii. 33. The Prefix ⲱⲁⲧⲉ expresses the future.

IMPERFECT TENSE.

Singular.

Masc. Fem.

ⲁⲛⲁ†-ϫⲱⲕ ⲉⲃⲟⲗ, *before I have fulfilled.*

ⲁⲛⲁⲧⲉⲕ-ϫⲱⲕ ⲉⲃⲟⲗ, *thou*, m. ⲁⲛⲁⲧⲉ-ϫⲱⲕ ⲉⲃⲟⲗ, *thou*, f.

ⲁⲛⲁⲧⲉϥ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲁⲛⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *he.* ⲁⲛⲁⲧⲉⲥ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲁⲛⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *she.*

Plural.

ⲁⲛⲁⲧⲉⲛ-ϫⲱⲕ ⲉⲃⲟⲗ, *before we have fulfilled.*

ⲁⲛⲁⲧⲉⲧⲉⲛ-ϫⲱⲕ ⲉⲃⲟⲗ, *ye.*

ⲁⲛⲁⲧⲟⲩ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲁⲛⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *they.*

FUTURE TENSE.

Singular.

Masc. Fem.

ⲱⲁ†-ϫⲱⲕ ⲉⲃⲟⲗ, *until I shall fulfil.*

ⲱⲁⲧⲉⲕ-ϫⲱⲕ ⲉⲃⲟⲗ, *thou*, m. ⲱⲁⲧⲉ-ϫⲱⲕ ⲉⲃⲟⲗ, *thou*, f.

ⲱⲁⲧⲉϥ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲱⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *he.* ⲱⲁⲧⲉⲥ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲱⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *she.*

Plural.

ⲱⲁⲧⲉⲛ ϫⲱⲕ ⲉⲃⲟⲗ, *until we shall fulfil.*

ⲱⲁⲧⲉⲧⲉⲛ-ϫⲱⲕ ⲉⲃⲟⲗ, *ye.*

ⲱⲁⲧⲟⲩ-ϫⲱⲕ ⲉⲃⲟⲗ / ⲱⲁⲧⲉ ϫⲱⲕ ⲉⲃⲟⲗ } *they.*

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52. The Particles which take the Infixes before Verbs, drop ϥ, and ϲ, the signs of the Third Person Singular; and ⲟⲩ, the sign of the Third Person Plural, when the Nominative comes between the Prefix and the Verb; as, ⲫⲁⲓ ⲛⲉⲡⲉ ⲁⲃⲣⲁⲁⲙ ⲁⲓϥ, *This Abraham hath not done*—John viii. 40; ⲛⲁⲡⲁⲧⲉ ⲟⲩⲁⲗⲉⲕⲧⲱⲣ ⲙⲟⲩϯ, *Before the cock crow*—Matth. xxvi. 34; ϣⲁⲧⲉ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲱⲡⲓ, *Until all these things are done*—Luke xxi. 32.

AUXILIARY VERBS.

53. The Verb ⲟⲣⲉ, ⲟⲣⲓ, or ⲟⲣⲟ, *to do*, or *make*, has often the power of the Hiphil Conjugation in Hebrew; that is, *to cause* a thing to be done; in which case it is affected by the Preformants of the Verb; as, ⲁϥⲟⲣⲟ ⲛⲉⲙⲙⲟⲥ ⲉⲛⲭⲫⲉ ⲡⲱⲓⲕ, *Hath caused her to commit adultery*—Matth. v. 32; ⲡⲓⲙⲙⲉ ⲉⲧⲟⲣⲟ ⲛⲉⲙⲙⲟⲓ ⲉⲟⲩⲡⲟϥ, *Who hath caused me to rejoice*—2 Cor. ii. 2; ⲛⲁⲩⲟⲣⲟ ⲛⲉⲡⲓϫⲟⲓ ⲉⲃⲟⲗⲁⲓ ⲡⲉ, *They caused the vessel to be lightened*—Acts xxvii. 38.

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52. When the Nominative comes between the Prefix and the Verb, the signs of the Third Person are dropped, as in Coptic.

AUXILIARY VERBS.

53. The Verb ⲧⲣⲉ, *to make*, in Sahidic is the same as ⲟⲣⲉ in Coptic; and is used as an Auxiliary in the same manner.

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54. The Verb ⲟⲣⲉ or ⲟⲣⲟ, thus affected, takes the Infixes of the Accusative in the following manner: ⲁⲕⲟⲣⲓⲱⲱⲡⲓ ϩⲉⲛ ⲟⲩϩⲉⲗⲡⲓⲥ, *Thou hast caused me to dwell in hope*, (Heb. תושיבני)—Psalm iv. 9; ⲧⲉϥ-ⲥⲏϥⲓ ϥⲡⲁⲣⲉⲥϧⲓⲣⲓ, *He hath made his sword bright*—Psalm vii. 13; ϩⲁⲡⲕⲉϩⲓⲟⲩⲁⲓ ⲉⲃⲟⲗ ⲛ̀ϩⲏⲧⲉⲛ ⲁⲧ-ⲟⲣⲉⲡⲉⲣⲱⲱϥⲛⲓ. *Some women also of our company made us astonished*—Luke xxiv. 22.

55. The Verb ⲟⲣⲉ most frequently occurs as an Auxiliary, either taking the Pronoun Suffixes of the Nominative, or having the Nominative itself interposed between it and the Verb. In this situation it is always preceded and governed by certain Particles. When ⲉ, ⲉⲱⲧⲉⲁⲁ, and some other Particles, precede the Auxiliary ⲟⲣⲉ, it translates the Infinitive Absolute of the Greek, with or without the Article, and may be rendered in English by the Subjunctive or Infinitive; as, ⲉⲟⲣⲓ ⲱⲱⲡⲓ ⲡⲁⲕ ⲛ̀ⲛⲟⲩϯ, εἶναί σου Θεὸς, *To be thy God*—Gen. xvii. 7; ⲉⲟⲣⲉ ⲡⲓϣⲱϩⲉⲛ ⲱⲱⲡⲓ, τὴν λειτουργίαν εἶναι, *To be* (*or constitute*) *the service*—Ex. xxxvii. 17; ⲉⲱⲧⲉⲁⲁⲟⲣⲉⲕⲓⲣⲓ ⲡⲉⲁⲁⲁⲛ ⲛⲟⲩⲡⲉⲧϩⲱⲟⲩ, μὴ ποιῆσαι μεθ' ἡμῶν κακὸν, *That thou do us no hurt*—Gen. xxvi. 29.

When the Participial Preformant ⲡⲭⲓⲡ, with ⲉ or ϩⲉⲛ, precedes the Auxiliary ⲟⲣⲉ, it also translates the

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54, 55. The Sahidic and Bashmuric agree with the Coptic.

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the Greek Infinitive, governed by the Preposition ἐν; as, ⲉⲛⲭⲓⲙⲉⲣⲓⲉⲙⲙⲓ, ἐν τῷ με μεμαθάκηναι — Psalm cvi. 5; ϩⲉⲛ ⲡⲭⲓⲙⲉⲣⲟⲥⲭⲱ, ἐν τῷ τιθέναι αὐτοὺς— Ezek. xliii. 8. See pp. 59, 60.

When preceded by ⲙⲙⲉⲛⲉⲛⲥⲁ, it translates the Greek Infinitive, or a Noun governed by the Preposition μετὰ; as, ⲙⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉϥⲡⲁⲥ ⲉⲃⲟϫ, μετὰ τὸ ἰδεῖν αὐτὸν—Lev. xiii. 7; ⲙⲙⲉⲛⲉⲛⲥⲁ ⲟⲣⲉϥⲭⲁⲥ, μετὰ τὴν ἄφεσιν αὐτῆς—Ex. xviii. 2.

ⲟⲣⲉ has also ⲙⲙⲉⲛ, and sometimes ⲙⲙⲉⲣ, prefixed, when it renders the Greek Imperative with the Negative; as, ⲙⲙⲉⲛⲉⲣⲟⲥ ⲥⲟⲣⲙⲙⲉⲕ, μὴ σὲ πλανήσωσιν—Prov. i. 10. In this case, the Nominative occasionally follows the Verb with ⲛ̀ⲭⲉ; as, ⲙⲙⲉⲛⲉⲣⲉⲓ ⲛⲏⲓ ⲛ̀ⲭⲉ ⲟⲩⲫⲁⲧ, μὴ ἐλθέτω μοι ὀπούς (τ. ε. τῶν ἀδίκων)—Psalm xxxv. 11.

These uses of ⲟⲣⲉ will be readily understood, when it is considered that the Greek Infinitive Absolute, which it almost always translates, is, for all Grammatical purposes, a Noun, (see Matthiæ's Greek Grammar, § 539). So, in the corresponding Egyptian phrase, the action of the Verb is expressed by ⲟⲣⲉ; and, consequently, the Verb itself becomes a Noun denoting the abstract act; as, ⲉⲟⲣⲉⲕⲡⲁϩⲙⲙⲉⲕ, *To save thyself;* litt. *That thou mayest make* (i.e. *compass, obtain*) *thine own salvation*—Gen. xix. 22; ⲙⲙⲉⲛⲉⲣⲉⲛ ϩⲟⲟⲃⲉϥ, *Let us not slay him;* litt. *Let us not make* (i.e. *perpetrate*) *his slaughter*—Gen. xxxvii. 21. And so of the rest.

ASHMOLEAN OXFORD MUSEUM

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INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Masc.	Fem.
ⲧ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ / ⲉⲓ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ *I cause to dwell,*	
ⲉⲕ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ, *thou,* m.	
ⲉϥ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ, *he.*	ⲉⲥ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ, *she.*

Plural.

ⲉⲛ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ / ⲧⲉⲛ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ	*we.*
ⲧⲉⲧⲉⲛ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ / ⲉⲣⲉⲧⲉⲛ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ	*ye.*
ⲉⲩ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ / ⲥⲉ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ / ⲟⲩ-ⲟⲣⲉ-ϣⲱⲙⲛⲓ	*they.*

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Masc.	Fem.
ⲧ-ⲧⲣⲉ-ⲭⲓ / ⲉⲓ-ⲧⲣⲉ-ⲭⲓ *I cause to receive,*	
ⲉⲕ-ⲧⲣⲉ-ⲭⲓ, *thou,* m.	
ⲉϥ-ⲧⲣⲉ-ⲭⲓ, *he.*	ⲉⲥ-ⲧⲣⲉ-ⲭⲓ, *she.*

Plural.

ⲉⲛ, or ⲛ̄-ⲧⲣⲉ-ⲭⲓ / ⲧⲛ̄-ⲧⲣⲉ-ⲭⲓ	*we.*
ⲧⲉⲧⲛ̄-ⲧⲣⲉ-ⲭⲓ,	*ye.*
ⲉⲩ-ⲧⲣⲉ-ⲭⲓ / ⲥⲉ-ⲧⲣⲉ-ⲭⲓ / ⲟⲩ-ⲧⲣⲉ-ⲭⲓ	*they.*

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IMPERFECT TENSE.

Singular.

Masc. Fem.

ⲛⲁⲓ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *I caused to dwell.*
ⲛⲁⲕ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *thou.*
ⲛⲁϥ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *he.* ⲛⲁⲥ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *she.*

Plural.

ⲛⲁⲛ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *we.*
ⲛⲁⲣⲉⲧⲉⲛ-ⲟⲣⲉ-ⲙⲱⲛⲓ, *ye.*
ⲛⲁⲩ-ⲟⲣⲉ ⲙⲱⲛⲓ, *they.*

IMPERFECT TENSE.

Singular.

Masc. Fem.

ⲛⲉⲓ-ϯⲣⲉ-ϫⲓ, *I caused to receive.*
ⲛⲧ̄-ϯⲣⲉ-ϫⲓ, *thou.*
ⲛⲉϥ-ϯⲣⲉ-ϫⲓ, *he.* ⲛⲉⲥ-ϯⲣⲉ-ϫⲓ, *she.*

Plural.

ⲛⲉⲛ-ϯⲣⲉ-ϫⲓ, *we.*
ⲛⲉⲣⲉϯⲛ̄-ϯⲣⲉ-ϫⲓ, *ye.*
ⲛⲉⲩ-ϯⲣⲉ-ϫⲓ, *they.*

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PERFECT TENSE.

Singular.

Masc.		Fem.
ⲁⲓ-ⲟⲣⲉ ⲥⲱⲙⲓ, *I have caused to dwell.*		
ⲁⲕ-ⲟⲣⲉ ⲥⲱⲙⲓ, *thou,* m.		
ⲁϥ-ⲟⲣⲉ ⲥⲱⲙⲓ, *he.*		ⲁⲥ-ⲟⲣⲉ-ⲥⲱⲙⲓ, *she.*

Plural.

ⲁⲛ-ⲟⲣⲉ ⲥⲱⲙⲓ,	*we.*
ⲁⲣⲉⲧⲉⲛ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲧⲉⲧⲉⲛ-ⲟⲣⲉ ⲥⲱⲙⲓ	*ye.*
ⲁⲩ-ⲟⲣⲉ ⲥⲱⲙⲓ,	*they.*

PERFECT TENSE.

Singular.

Masc.		Fem.
ⲁⲓ ϯⲣⲉ-ⲭⲓ, *I have caused to receive.*		
ⲁⲕ-ϯⲣⲉ-ⲭⲓ, *thou,* m.		
ⲁϥ-ϯⲣⲉ-ⲭⲓ, *he.*		ⲁⲥ-ϯⲣⲉ-ⲭⲓ, *she.*

Plural.

ⲁⲛ-ϯⲣⲉ-ⲭⲓ,	*we.*
ⲁⲧⲉⲧⲛ̄-ϯⲣⲟ-ⲭⲓ,	*ye.*
ⲁⲩ-ϯⲣⲉ-ⲭⲓ,	*they.*

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FUTURE TENSE DEFINITE.

Singular.

Masc. Fem.

ⲉⲓⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *I will cause to dwell.*
ⲉⲕⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *thou,* m.
ⲉⲫⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *he.* ⲉⲥⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *she.*

Plural.

ⲉⲛⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *we.*
ⲉⲣⲉⲧⲉⲛⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *ye.*
ⲉⲧⲉ̀-ⲟⲣⲉ ⲙⲱⲛⲓ, *they.*

FUTURE TENSE DEFINITE.

Singular.

Masc. Fem.

ⲉⲓⲉ-ⲧⲣⲉ-ϫⲓ, *I will cause to receive.*
ⲉⲕⲉ-ⲧⲣⲉ-ϫⲓ, *thou.*
ⲉⲫⲉ-ⲧⲣⲉ-ϫⲓ, *he.* ⲉⲥⲉ-ⲧⲣⲉ-ϫⲓ, *she.*

Plural.

ⲉⲛⲉ-ⲧⲣⲉ-ϫⲓ, *we.*
ⲉⲣⲉⲧⲉⲛⲉ-ⲧⲣⲉ-ϫⲓ, *ye.*
ⲉⲧⲉ-ⲧⲣⲉ-ϫⲓ, *they.*

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FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†ⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲉⲓⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲓⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ	*I will cause to dwell.*	
ⲕⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲉⲕⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲕⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ	*thou.*	
ⲫⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲉⲫⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲫⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ	*he.*	ⲥⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲉⲥⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲥⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ *she.*

Plural.

ⲉⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲧⲉⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ	*we.*	ⲉϩⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲥⲉⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲟϩⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ *they.*
ⲧⲉⲧⲉⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲉⲣⲉⲧⲉⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ ⲁⲣⲉⲧⲉⲛⲛⲁ-ⲟⲣⲉ ⲥⲱⲙⲓ	*ye.*	

FUTURE TENSE INDEFINITE.

Masc.	Singular.	Fem.
†ⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲉⲓⲛⲁ-ⲧⲣⲉ-ϫⲓ	*I shall cause to receive.*	
ⲕⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲉⲕⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲛ̄ⲛⲁ-ⲧⲣⲉ-ϫⲓ	*thou,* m.	
ⲫⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲉⲫⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲛⲁ-ⲧⲣⲉ-ϫⲓ	*he.*	ⲥⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲉⲥⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲛⲁ-ⲧⲣⲉ-ϫⲓ *she.*

Plural.

ⲛ̄ⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲉⲛⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲁⲛⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲧⲛ̄ⲛⲁ-ⲧⲣⲉ-ϫⲓ	*we.*	ⲉϩⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲥⲉⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲟϩⲛⲁ-ⲧⲣⲉ-ϫⲓ ⲛⲁ-ⲧⲣⲉ-ϫⲓ *they.*
ⲧⲉⲧⲛⲁ-ⲧⲣⲉ-ϫⲓ, *ye.*		

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SUBJUNCTIVE MOOD.

Masc. Singular. Fem.

єθρι-ϣωπι, *that I may dwell.*
єθρєк-ϣωπι, *thou,* m.
єθρєϥ ϣωπι } *he.* єθρєс-ϣωπι } *she.*
єθρє ϣωπι } єθρє ϣωπι }

Plural.

єθρєн-ϣωπι, *we.*
єθρєтєп-ϣωπι, *ye.*
єθροϒ-ϣωπι } *they.*
єθρє ϣωπι }

SUBJUNCTIVE MOOD.

Masc. Singular. Fem.

єтрѧ-хι, *that I may receive.*
єтрєк-хι, *thou,* m. єтрє хι, *thou,* f.
єтрєϥ хι } *he.* єтрєс-хι } *she.*
єтрє хι } єтрє хι }

Plural.

єтрєн-хι, *we.*
єтрєтп̄-хι, *ye.*
єтрєϒ-хι } *they.*
єтрє хι }

Also,

Masc. Singular. Fem.

п̄тєрєї-хι, *when I receive.*
п̄тєрєк-хι, *thou,* m.
п̄тєрєϥ-хι } *he.* п̄тєрєс-хι } *she.*
п̄тєрє хι } п̄тєрє хι }

Plural.

п̄тєрєн-хι, *we.*
п̄тєрєтп̄-хι, *ye.*
п̄тєроϒ-хι
п̄тєрєϒ-хι } *they.*
п̄тєрє хι

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IMPERATIVE MOOD.

Singular.

Masc. Fem.

ⲁⲁⲡⲉⲣ, or ⲁⲁⲡⲉⲛⲑⲉⲣⲉⲕ-ⲱⲟⲛⲓ, *do not thou dwell.*

ⲁⲁⲡⲉⲛⲑⲉⲣⲉϥ-ⲱⲟⲛⲓ } *let not* ⲁⲁⲡⲉⲛⲑⲉⲣⲉⲥ-ⲱⲟⲛⲓ } *her.*
ⲁⲁⲡⲉⲛⲑⲉⲣⲉ ⲱⲟⲛⲓ } *him.* ⲁⲁⲡⲉⲛⲑⲣ ⲉⲱⲟⲛⲓ }

Plural.

ⲁⲁⲡⲉⲛⲑⲉⲣⲉⲛ-ⲱⲟⲛⲓ, *let not us.*
ⲁⲁⲡⲉⲛⲑⲉⲣⲉⲧⲉⲛ-ⲱⲟⲛⲓ, *do not ye.*
ⲁⲁⲡⲉⲛⲑⲉⲣⲟⲩ-ⲱⲟⲛⲓ
ⲁⲁⲡⲉⲛⲑⲉⲣⲉ ⲱⲟⲛⲓ } *let not them.*

INFINITIVE MOOD.

ⲉⲑⲣⲉ-ⲱⲟⲛⲓ, *to cause to dwell.*

IMPERATIVE MOOD.

Singular.

Masc. Fem.

ⲁⲁⲡⲉⲙ, or ⲁⲁⲡⲉⲣⲧⲣⲉⲕ-ϫⲓ, *do not thou receive.*

ⲁⲁⲡⲉⲣⲧⲣⲉϥ-ϫⲓ } *let not him* ⲁⲁⲡⲉⲣⲧⲣⲉⲥ-ϫⲓ } *her.*
ⲁⲁⲡⲉⲣⲧⲣⲉ ϫⲓ } *receive.* ⲁⲁⲡⲉⲣⲧⲣⲉ ϫⲓ }

Bashmuric.

ⲁⲁⲡⲉⲗⲧⲣⲉ &c.

Plural.

ⲁⲁⲡⲉⲣⲧⲣⲉⲛ-ϫⲓ, *let not us.*
ⲁⲁⲡⲉⲣⲧⲣⲉⲧⲛ̄-ϫⲓ, *do not ye.*
ⲁⲁⲡⲉⲣⲧⲣⲉⲩ-ϫⲓ
ⲁⲁⲡⲉⲣⲧⲣⲉ ϫⲓ } *let not them.*

INFINITIVE MOOD.

ⲉⲧⲣⲉ-ϫⲓ, *to cause to receive.*

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PARTICIPLES.

Singular.

ⲛⲭⲓⲡⲉⲣⲓ-ⲥⲱⲙⲓ,	(*my*) *dwelling*.
ⲛⲭⲓⲡⲉⲣⲉⲕ-ⲥⲱⲙⲓ,	*thy*.
ⲛⲭⲓⲡⲉⲣⲉϥ ⲥⲱⲙⲓ ⲛⲭⲓⲡⲉⲣⲉ ⲥⲱⲙⲓ	} *his*.

Plural.

ⲛⲭⲓⲡⲉⲣⲉⲛ ⲥⲱⲙⲓ,	*our*.
ⲛⲭⲓⲡⲉⲣⲉⲧⲉⲛ-ⲥⲱⲙⲓ,	*your*.
ⲛⲭⲓⲡⲉⲣⲟⲩ-ⲥⲱⲙⲓ ⲛⲭⲓⲡⲉⲣⲉ ⲥⲱⲙⲓ	} *their*.

These Participles generally take a Preposition before them.

PARTICIPLES.

Singular.

ⲛⲧⲣϩ-ϫⲓ,	(*my*) *receiving*.
ⲛⲧⲣⲉⲕ-ϫⲓ,	*thy*.
ⲛⲧⲣⲉϥ ϫⲓ ⲛⲧⲣⲉ ϫⲓ	} *his*.

Plural.

ⲛⲧⲣⲉⲛ-ϫⲓ,	*our*.
ⲛⲧⲣⲉⲧⲛ̄-ϫⲓ,	*your*.
ⲛⲧⲣⲟⲩ-ϫⲓ ⲛⲧⲣⲉ ϫⲓ	} *their*.

These Sahidic Participles generally have a Preposition before them.

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56. The Verb ⲟⲣⲉ often takes other signs of the Subjunctive Mood before it, besides ⲉ; as, ⲛⲧⲉⲫⲣⲟⲩ ⲣⲱⲧⲉⲃ, *That he may cause them to recline.* ⲉ, before ⲟⲣⲉ, in some Manuscripts, and in the Coptic Pentateuch, has the accent over it; as, ⲉⲟⲣⲉⲫⲉⲣϩⲱⲃ ⲟⲩⲟϩ ⲛⲧⲉⲫⲁⲣⲉϩ, *That he may labour, and keep it*—Gen. ii. 15.

57. When the Auxiliary Verb ⲉⲣ, *To be,* is joined to a Noun, it is construed as a Verb; as, ⲟⲩⲱⲓⲛⲓ, *light;* ⲉⲣⲟⲩⲱⲓⲛⲓ, *to enlighten,* or *to make light;* ⲙⲙⲉⲟⲣⲉ, *a witness;* ⲉⲣⲙⲙⲉⲟⲣⲉ, *to witness.*

ⲉⲣ is generally prefixed to Verbs, and Nouns used verbally, derived from the Greek; as, ⲡⲁⲧⲉⲣⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙⲙⲁⲟϥ, *They saluted him*—Mark ix. 15; ⲉⲧⲉⲉⲣϩⲉⲗⲡⲓⲥ ⲉⲡⲉⲫⲣⲁⲛ, *They shall hope in his name*—Matth. xii. 21, &c.

58. The Verbs ⲡⲉ, ⲟⲓ, and ϣⲱⲡⲓ, *to be,* are frequently used as Auxiliaries; as, ⲡⲉ ⲁϥⲓ ⲡⲉ, *He had come*—Acts viii. 27; ⲡⲁϥ-ⲟⲓ ⲛⲥⲟⲩⲉⲛ ⲡⲉ, *He was known*—John xviii. 15; ⲉϥⲉϣⲱⲡⲓ ⲉϥⲟⲓ, *He shall be*—Matth.

56, 57. The Sahidic and Bashmuric agree with the Coptic: but ⲉⲣ, in Sahidic, is scarcely ever prefixed to words derived from the Greek.

58. The Verbs ⲡⲉ, ⲟ, and ϣⲱⲡⲉ, *to be,* are frequently used as Auxiliaries, in Sahidic.

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Matth. v. 21; ⲉⲓⲛⲁ ⲛ̀ⲧⲉⲥⲯⲱⲙⲓ ⲉⲥⲟⲓ ⲛ̀ⲑⲁⲗⲏ, *That he should be just*—Rom. iii. 26; ⲛⲁⲙⲁⲥⲯⲱⲙⲓ ⲉⲙⲟⲓ ⲛ̀ⲯⲫⲏⲣ ⲉ̀ⲣⲱⲟⲩ ⲁⲛ, *We should not have been partakers with them.*—Matth. xxiii. 30.

DEFECTIVE AND IRREGULAR VERBS.

59. The following Verbs are Defective and Irregular; viz. ⲛⲉ, *I am;* ⲛⲉⲭⲉ, *he said;* &c.

PRESENT TENSE.

Singular.	
Masc.	Fem.
ⲛⲉ, *I am*, m.	ⲧⲉ, *I am*, f.
ⲛⲉ, *thou art*, m.	ⲧⲉ, *thou art*, f.
ⲛⲉ, *he is*,	ⲧⲉ, *she is.*

Plural.

ⲛⲉ, *they are.*

IMPERFECT TENSE.

Sing. & Plural.

ⲛⲉ ⲛⲉ } *was*, or *were*, m.
ⲛⲉ ⲧⲉ } *was*, or *were*, f.

Sometimes ⲛⲉ, or ⲛⲉ, occurs separately in the Imperfect; but when not used as Auxiliaries, they generally are found together; as, ϩⲉⲛ ⲧⲁⲣⲭⲏ ⲛⲉ ⲡⲥⲁⲭⲓ ⲛⲉ, *In the beginning was the Word*—John i. 1.

DEFECTIVE AND IRREGULAR VERBS.

59. ⲛⲉ in Sahidic, is the same as in Coptic. ⲛⲉⲭⲉ, *he said,* is thus declined:

PERFECT

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PERFECT TENSE.

Singular.

Masc.		Fem.
ⲛⲉⲭⲏ,	*I said.*	
ⲛⲉⲭⲁⲕ,	*thou,* m.	
ⲛⲉⲭⲁϥ / ⲛⲉⲭⲉ	*he.*	ⲛⲉⲭⲁⲥ / ⲛⲉⲭⲉ *she.*

Plural.

ⲛⲉⲭⲁⲛ, *we.*
ⲛⲉⲭⲱⲧⲉⲛ, *ye.*
ⲛⲉⲭⲱⲟⲩ, *they.*

60. ⲟⲩⲟⲛ is used for the Verb *to have,* or *to be;* and ⲙⲙⲟⲛ for *not to have,* or *not to be:* but when they take the Possessive Pronouns after them, ⲟⲩⲟⲛ has always the power of the Verb *to have,* and ⲙⲙⲟⲛ *not to have;* as,

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PERFECT TENSE.

Singular.

Masc.		Fem.
ⲛⲉⲭⲁⲓ,	*I said.*	
ⲛⲉⲭⲁⲕ,	*thou saidst,* m.	
ⲛⲉⲭⲁϥ / ⲛⲉⲭⲉ	*he said.*	ⲛⲉⲭⲁⲥ / ⲛⲉⲭⲉ *she said.*

Plural.

ⲛⲉⲭⲁⲛ, *we said.*
ⲛⲉⲭⲁⲩ, *they said.*

60. ⲟⲩⲟⲛ, *to have,* and ⲙⲙⲟⲛ, *not to have,* are thus declined :

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Singular.

Masc.		Fem.
ⲟⲩⲟⲛⲧⲏⲓ / ⲟⲩⲟⲛ̀	*I have*, or *there is to me.*	
ⲟⲩⲟⲛⲧⲉⲕ / ⲟⲩⲟⲛⲧⲁⲕ	*thou.*	
ⲟⲩⲟⲛⲧⲉϥ / ⲟⲩⲟⲛⲧⲁϥ	*he.*	ⲟⲩⲟⲛⲧⲉⲥ / ⲟⲩⲟⲛⲧⲁⲥ *she.*

Plural.

ⲟⲩⲟⲛⲧⲁⲛ / ⲟⲩⲟⲛⲧⲉⲛ	*we have*, or *there is to us.*
ⲟⲩⲟⲛⲧⲱⲧⲉⲛ / ⲟⲩⲟⲛⲧⲉⲧⲉⲛ	*ye.*
ⲟⲩⲟⲛⲧⲱⲟⲩ / ⲟⲩⲟⲛⲧⲟⲩ	*they.*

PARTICIPLE.

ⲉⲟⲩⲟⲛ, *having*, or *who hath.*
ⲟⲩⲟⲛ, *having.*

Singular.

Masc.		Fem.
ⲟⲩⲛ̀ / ⲟⲩⲛ̄ⲧⲁⲓ	*I have.*	
ⲟⲩⲛ̄ⲧⲕ,	*thou.*	
ⲟⲩⲛ̄ⲧϥ / ⲟⲩⲟⲛⲧⲁϥ	*he.*	ⲟⲩⲛ̄ⲧⲥ̄ / ⲟⲩⲛ̄ⲧⲁⲥ *she.*

Plural.

ⲟⲩⲛ̄ⲧⲁⲛ,	*we have.*
ⲟⲩⲛ̄ⲧⲉⲧⲛ̄ / ⲟⲩⲛ̄ⲧⲏⲧⲛ̄	*ye.*
ⲟⲩⲛ̄ⲧⲁⲩ / ⲟⲩⲛ̄ⲧⲟⲩ	*they.*

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Singular.

Masc.		Fem.
ⲙⲙⲟⲛⲧⲏⲓ / ⲙⲙⲟⲛⲧ	*I have not*, or *there is not to me.*	
ⲙⲙⲟⲛⲧⲉⲕ,	*thou.*	
ⲙⲙⲟⲛⲧⲉϥ / ⲙⲙⲟⲛⲧⲁϥ	*he.*	ⲙⲙⲟⲛⲧⲉⲥ / ⲙⲙⲟⲛⲧⲁⲥ *she.*

Plural.

ⲙⲙⲟⲛⲧⲁⲛ / ⲙⲙⲟⲛⲧⲉⲛ	*we have not*, or *there is not to us.*
ⲙⲙⲟⲛⲧⲱⲧⲉⲛ / ⲙⲙⲟⲛⲧⲉⲧⲉⲛ	*ye.*
ⲙⲙⲟⲛⲧⲟⲩ,	*they.*

These are sometimes written ⲟⲩⲟⲛ ⲛ̀ⲧⲏⲓ, *there is to me.* ⲟⲩⲟⲛ ⲛ̀ⲧⲁⲕ, *to thee.* ⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ, *to him*, &c. ⲙⲙⲟⲛ ⲛ̀ⲧⲏⲓ, *there is not to me.* ⲙⲙⲟⲛ ⲛ̀ⲧⲁⲕ, *to thee.* ⲟⲩⲟⲛ ⲛ̀ⲧⲁϥ, *to him*, &c. We may observe, also, that ⲙⲙⲁⲩ generally follows these Verbs.

Singular.

Masc.		Fem.
ⲙⲙⲛ̄ⲧ,	*I have not.*	
ⲙⲙⲛ̄ⲧⲕ̄,	*thou.*	
ⲙⲙⲛ̄ⲧϥ̄ / ⲙⲙⲛ̄ⲧⲁϥ	*he.*	ⲙⲙⲛ̄ⲧⲥ̄ / ⲙⲙⲛ̄ⲧⲁⲥ *she.*

Plural.

ⲙⲙⲛ̄ⲧⲁⲛ,	*we have not.*
ⲙⲙⲛ̄ⲧⲉⲧⲛ̄,	*ye.*
ⲙⲙⲛ̄ⲧⲁⲩ,	*they.*

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61. Relative and Definitive Pronouns are often prefixed to the Possessives, and used verbally; as,

Singular.

ⲡⲉⲧⲉⲛⲧⲏⲓ
ⲫⲏⲉⲧⲉⲛⲧⲏⲓ } *that which I have.*
ⲛⲏⲉⲧⲉⲛⲧⲏⲓ, *those which I have.*
ⲉⲧⲉⲛⲧⲁⲕ, *that, or those which thou hast.*
ⲡⲏⲉⲧⲉⲛⲧⲁϥ, *those which he hath.*

Plural.

ⲡⲉⲧⲉⲛⲧⲁⲛ, *that which we have.*
ⲛⲏⲉⲧⲉⲛⲧⲁⲛ, *those which we have.*
ⲉⲧⲉⲛⲧⲱⲟⲩ
ⲫⲏⲉⲧⲉⲛⲧⲱⲟⲩ } *which they have.*

62. The following Imperatives are also defective; viz. ⲁⲗⲓ, and ⲣⲣⲟ, *take.* ⲁⲣⲓ, *make.* ⲁⲛⲓ, or ⲓⲛⲓ, *bring.* ⲁⲣⲣⲏ, f. or ⲁⲣⲣⲟⲩ, *come.* ⲣⲣⲁ, ⲣⲣⲟⲓ, and ⲣⲣⲏⲓ, *give.* ⲣⲣⲁⲣⲟⲛ, *let us go.* These take the Suffixes, in the following manner:

Singular.	Plural.
ⲁⲗⲓ, or ⲁⲗⲓⲟⲩⲓ, *take.*	
ⲁⲗⲓⲧ, *take me.*	
ⲁⲗⲓⲧϥ, *take him.*	ⲁⲗⲓⲧⲟⲩ, *take them.*

Singular.	Plural.
ⲁⲣⲓ, *make thou.*	ⲁⲣⲓⲟⲩⲓ, *make ye.*
ⲁⲛⲓ, *bring thou.*	ⲁⲛⲓⲟⲩⲓ, *bring ye.*
ⲁⲣⲣⲟⲩ, *come thou.*	ⲁⲣⲣⲱⲓⲛⲓ, *come ye.*
ⲣⲣⲟ, *take thou.*	ⲣⲣⲱⲓⲛⲓ, *take ye.* &c.

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62. Some Imperatives in Sahidic are defective; as, ⲁⲣⲣⲟⲩ, *come;* ⲁⲣⲣⲏⲓⲧⲛ̄, *come ye;* ⲁⲛⲓ, *bring;* ⲁⲛⲓⲧⲉ, *bring ye;* &c.

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63. The Personal Pronouns, when they are repeated, express the Verb *to be;* as, ⲁⲛⲟⲕ ⲅⲁⲣ ⲁⲛⲟⲕ, *For I am*—Luke i. 18; ⲁⲛⲟⲛ ⲁⲉ ⲁⲛⲟⲛ, *But we are*—John ix. 28; ⲛⲑⲱⲧⲉⲛ ⲛⲑⲱⲧⲉⲛ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲧⲉⲛⲓⲱⲧ, *Ye are of your father*—John viii. 44. &c.

IMPERSONAL VERBS.

64. The following Verbs are Impersonal in Coptic; viz. ϩⲱϯ, ⲥⲟⲩⲉ, and ⲁⲓⲡⲱⲁ, *it becometh*, &c.; as, ⲡϩⲟⲣⲡ ⲁⲉ ϩⲱϯ ⲉⲣⲟϥ ⲛⲧⲉϥϭⲓ ⲟⲩⲁⲁϩϥ ⲛϧⲓⲥⲓ, *But first it becometh Him that He should receive many sufferings*—Luke xvii. 25; ⲥⲉⲁⲓⲡⲱⲁ ⲛⲁⲛ ⲉϫⲉⲕ ⲙⲙⲉⲩⲁϩⲓ ⲛⲓⲃⲉⲛ, *It becometh us to fulfil all righteousness*—Matth. iii. 15.

65. ⲣⲁⲛ, *to please*, and ⲡⲱⲛⲓ, *to be*, are sometimes used Impersonally in the Third Person Singular; as, ⲁⲥⲣⲁⲛ ⲉⲡⲟⲩⲣⲟ, *It pleased the king*—2 Chr. iii. 4; ⲁⲥⲡⲱⲛⲓ ⲉⲧⲁⲓⲏⲥ ϩⲛⲏ, *It came to pass, when Jesus ceased*—Matth. xi. 1.

IMPERSONAL VERBS.

64, 65. Impersonal Verbs occur in Sahidic and Bashmuric; as, ⲉⲩⲱⲉ ⲉⲣⲟⲟⲩ ⲉ ⲧⲣⲉⲩⲟⲩⲱⲩϯ ⲙⲁϥ, *It becometh them that they should worship Him*, &c. —John iv. 24; ϫⲉ ϩⲁⲛⲉ ⲉ ⲧⲣⲉ ϩⲏⲗⲓⲁⲥ ⲉⲓ ⲛ̄ⲧⲙⲟⲣⲡ, *Because it behoveth that Elias should come first*—Matth. xvii. 10. &c.

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REFLECTIVE VERBS.

66. Reflective Verbs nearly answer to the Hithpael Conjugation in Hebrew, or to the Middle Voice in Greek.

Reflective Verbs take the Pronoun Suffixes; as, ϯⲡⲁ-ϯⲱⲛ-ϯ, *I shall rise me*—Matth. xxvii. 63; ⲁϥ-ϯⲱⲛ-ϥ, *He hath raised him*—1 Cor. xv. 12; ϯⲉⲛⲛⲁ-ⲕⲟϯ-ϯⲉⲛ ⲉⲑⲛⲉⲟⲥ, *We will turn us to the Gentiles*—Acts xiii. 46; ⲁⲩ-ⲕⲟϯ-ⲟⲩ, *They turned them*—Psalm lxxvii. 34.

67. The Verbs ⲁ̀ⲣⲉϩ, *to keep*, and ϣⲱⲡ, *to receive*, take the Particle ⲉ̀ⲣⲟ, and its Suffixes; and ϣⲟϯ-ϣⲟϯ, *to glory*, takes the Particle ⲁ̀ⲣⲁⲁ, in the same manner; as, ⲉ̀ⲣⲉϯⲉⲛ-ⲁ̀ⲣⲉϩ, ⲉ̀ⲣⲱϯⲉⲛ, *Keeping yourselves*—Acts xv. 29; ⲉⲑⲣⲟϯⲁ̀ⲣⲉϩ, ⲉ̀ⲣⲱⲟϯ, *That they should keep themselves*—Acts xxi. 25; ⲁⲓⲛⲁ-ϣⲟϯ-ϣⲟϯ ⲁ̀ⲣⲁⲁⲓ, *I will glorify me*—2 Cor. xii. 5; ⲟⲩⲟϩ ⲉϯⲉ̀ϣⲟϯϣⲟϯ ⲁ̀ⲣⲁⲁⲱⲟϯ ⲛ̀ϩⲏⲧⲕ, *And they shall glorify themselves in thee*—Psalm v. 11; ϥⲣⲁⲡⲏⲓ ⲟⲩⲛ ⲁ̀ⲣⲁⲗⲗⲟⲛ ⲉ̀ϣⲟϯϣⲟϯ ⲁ̀ⲣⲁⲁⲓ ⲛ̀ϩⲣⲏⲓ ϩⲉⲛ ⲛⲓϣⲱⲡⲓ, *It pleaseth me then the more, to boast me in infirmities*—2 Cor. xii. 9.

REFLECTIVE VERBS.

66, 67. The Reflective Verbs in Sahidic correspond exactly with those in Coptic.

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COMPOUND VERBS.

68. Compound Verbs are composed of two, or more words, united; as, *to glorify*, is either composed of ⲧ, *to give*, or ϭⲓ, *to receive*, and ⲱⲟϫ, *glory;* as, ⲁⲓⲧⲱⲟϫ, *I have glorified;* and ⲁⲫϭⲓⲱⲟϫ, *he hath been glorified*, or *received glory*. ϫⲉⲗⲗⲟⲗⲗⲧ, *to take courage, be comforted;* from ϫⲉⲗⲗ, *to find*, and ⲗⲟⲗⲗⲧ, *consolation*. ⲍⲓⲱⲙⲛ, *to stone;* from ⲍⲓ, *to cast*, and ⲱⲙⲛ, *a stone*. ⲧⲧⲟϯ, *to help;* from ⲧ, *to give*, and ϯⲟϯ, *the hand*. ϭⲓⲥⲗⲗⲏ, *to hear;* from ϭⲓ, *to receive*, and ⲥⲗⲗⲏ, *the voice*. ϭⲡⲉϫⲱ, *to be subject;* from ϭⲡⲉ, *to bow*, and ϫⲱ, *the head*. ⲉⲣⲟϯⲱⲙⲛ, *to enlighten;* from ⲉⲣ, *to be*, or *make*, and ⲟϯⲱⲙⲛ, *light*.

In Compound Verbs, the words ⲉⲣ, *to be*, or *to make;* ⳟⲉⲛ, *to receive;* ⳟⲓ, *to bear;* ⲍⲓ, *to cast;* ϭⲓ, *to receive;* ⲧ, *to give;* and ϫⲉⲗⲗ, *to find;* are most frequently used.

COMPOUND VERBS.

68. The Compound words in Sahidic are formed like the Coptic. The Verbs, ⲣ̄, *to be*, or *make;* ⳟⲉⲛ, *to receive;* ⳟⲓ, *to bear;* ⲍⲓ, *to cast;* ϫⲓ, *to receive;* and ⲧ, *to give;* are most generally employed, as in the Coptic, in compounding Verbs.

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REDUPLICATE VERBS.

69. Some Verbs double their Roots, which generally gives force or intensity to the expression; as, ⲁⲫϩⲟⲧϩⲉⲧ ⲛ̀ⲧⲟⲧⲟⲩ ⲛ̀ⲥⲁ ⲡⲓⲥⲛⲟⲩ ⲛ̀ⲧⲉⲡⲓⲥⲓⲟⲩ ⲉⲧⲁⲫⲟⲩⲱⲡϩ, *ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, He diligently inquired of them what time the star appeared*—Matth. ii. 7; ⲡⲁⲧϩⲟⲩϩⲉⲭ ⲛ̀ⲛⲉⲓⲟϥ ⲛ̀ⲭⲉ ⲡⲓⲛⲉⲛⲏⲩ ⲡⲉ, *οἱ ὄχλοι συνέπνιγον αὐτὸν, The multitudes thronged him*—Luke viii. 42. In this respect, the Coptic resembles the Hebrew, and other Eastern languages; as, גלגל, *to roll over and over*; from גל, *to roll.* קלקל *to be exceedingly light*; from קל, *to be light*; &c. Reduplicate Verbs often transpose the vowels of the penultimate, and last syllables; and exchange one vowel for another, or the long for short ones; as, ϧερϧωρ and ϧορϧερ, *to cast forth*; ϩετϩετ, ϩοτϩετ, and ϩετϩωτ, *to investigate accurately;* ϩⲟⲛⲛϩⲉⲛⲛ, ϩⲉⲛⲛϩⲟⲛⲛ, or ϩⲉⲛⲛϩⲱⲛⲛ, *to break to pieces*, &c.

REDUPLICATE VERBS.

69. The rule on Coptic Reduplicate Verbs fully applies to the Sahidic and Bashmuric.

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CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS, AND INTERJECTIONS.

OF ADVERBS.

1. Adverbs are sometimes formed from Substantives, by adding ⲛ̀ to them; as, ϩⲁⲣⲓⲥ, *grace;* ⲛ̀ϩⲁⲣⲓⲥ, *freely;* ϫⲟⲛⲥ, *power;* ⲛ̀ϫⲟⲛⲥ, *violently;* ⲟⲩⲱⲛϩ, *a manifestation;* ⲛ̀ⲟⲩⲱⲛϩ, *manifestly.*

2. A few Adverbs only are given, as the Lexicon may be easily consulted.

ⲁⲛ, *no, not,* after Verbs.
ⲁⲙ, *whether,* before Verbs.
ⲉⲧ, *when.*
ⲉⲧⲓ, *yet, hitherto.*
ⲛ̀ⲟⲩϩⲟⲧ, or ⲟⲩϩⲟⲧ ϩⲉⲛ ⲟⲩϩⲟⲧ, *suddenly.*
ⲥⲁⲧⲟⲧ, *immediately.*
ϫⲱⲗⲉⲙ, *quickly.*
ⲧⲁⲫⲙⲏ, *truly.*

CHAP. VI.

ADVERBS, PREPOSITIONS, CONJUNCTIONS, AND INTERJECTIONS.

OF ADVERBS.

1, 2. Nothing need be added, to what has already been said on Coptic Adverbs.

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OF PREPOSITIONS.

3. Prepositions abound in the Coptic Language, two or more of them being often united in composition; as, ⲉϩⲟⲩⲛ ⲉ, *in*; ⲉϩⲣⲙ ⲉⲭⲉⲛ, *above*; ⲉϧⲟⲗ ϩⲉⲛ, *of, out of*; ⲛϩⲣⲙ ϩⲉⲛ, *in*; ⲥⲁⲡⲉⲥⲏⲧ, ⲉⲓ ⲛⲉⲥⲏⲧ, and ⲉ ⲛⲉⲥⲏⲧ, *beneath, under*. The Preposition ⲉ is very frequently found united with others; as, ⲉϩⲟⲩⲛ ⲉ, *in, into*; ⲉϩⲣⲙ ⲉ, *to, towards*; ϫⲁ ⲉϩⲣⲙ ⲉ, *to*; &c.

4. Prepositions are sometimes prefixed to Substantives, which then have the force of Prepositions only; as, ϩⲁⲣⲟ, *to*. ϩⲁⲣⲟⲓ, *to me*; from ϩⲁ, *to*, and ro, *the mouth*. ⲉϩⲣⲁ, *to, before*; from ⲉ, *to*, and ϩⲣⲁ, *the face*; &c.

5. Prepositions are also used in composition with Verbs, to express the idea conveyed by the Verb and Preposition when separated; as, ϫⲉ ⲉⲡϣⲱⲓ, *to ascend*; from ϫⲉ, *to go*, and ⲉⲡϣⲱⲓ, *above*. ⲓⲉⲛⲉⲥⲏⲧ, *to descend*; from ⲓ, *to go*, and ⲉⲛⲉⲥⲏⲧ, *beneath*. ϫⲉ ⲉϩⲟⲩⲛ, *to enter*; from ϫⲉ, *to go*, and ⲉϩⲟⲩⲛ, *in*.

6. The Preposition ⲉϧⲟⲗ very often occurs in connexion with Verbs; as, ϥⲓ ⲉϧⲟⲗ, *to bear*, or *carry out*; ϫⲁ ⲉϧⲟⲗ, *to remit*; ⲥⲱⲣ ⲉϧⲟⲗ, *to disperse*; ϫⲱⲗ ⲉϧⲟⲗ, *to deny*; ⲥϣⲱⲡⲛ ⲉϧⲟⲗ, *to reveal*; &c.

7. The word ⲉϧⲟⲗ is used in the same manner with

OF PREPOSITIONS.

3, to 9. What has been said on Coptic Prepositions may be applied to the Sahidic and Bashmuric.

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with Nouns; as, ϣⲏⲗ ⲉⲃⲟⲗ, *a paralytic;* ⲭⲟⲩⲣⲧ ⲉⲃⲟⲗ, *expectation;* ⲭⲱⲣ ⲉⲃⲟⲗ, *dispersion;* ⲃⲱⲗ ⲉⲃⲟⲗ, *dissolution;* &c. It is also continued when the same words are used verbally.

8. A considerable number of Prepositions take the Pronoun Suffix; as, ⲉⲃⲟⲗϩⲁⲣⲟ, *from;* ⲉⲃⲟⲗϩⲓⲱⲧ, *out of;* ⲉϩⲣⲁ, *towards;* ⲉⲭⲱ, *for;* ϩⲁⲣⲁⲧ, *under;* ⲛϩⲏⲧ, *in;* ⲟⲩⲧⲉ, *between;* ϩⲓⲱⲧ, *upon;* ⲉⲃⲏ, *for;* ⲟⲩⲃⲉ, *against;* ⲛⲥⲁ, *after;* ⲙⲙⲉⲛⲉⲛⲥⲁ, *after;* ⲛⲉⲙⲙ, *with;* ⲁⲧⲥⲁⲛⲉ, *without;* &c. The words ⲙⲙⲟ, or ⲛⲉⲙⲙⲟ, and ϩⲁⲧϩⲏ, *before*, take the Infix; as, ⲙⲙⲁⲛⲉⲕⲙⲙⲟ, *before thee;* ⲙⲙⲁⲛⲉϥⲙⲙⲟ, *before him;* &c. See p. 41.

9. The following List of Prepositions is given, as they so frequently occur in Coptic:

ⲁⲧⲥⲁⲛⲉ, or ⲁⲥⲁⲛⲉ, *without.*
ⲉ, *in, with, to, for, against.*
ⲉⲃⲟⲗ, *of, from, out of.*
ⲉⲃⲟⲗⲟⲩⲧⲉ, *before.*
ⲉⲃⲟⲗϩⲁⲧϩⲏ, *before.*
ⲉⲃⲟⲗϩⲉⲛ, *before, out of, from.*
ⲉⲃⲟⲗϩⲁⲣⲟ, *from, of.*
ⲉⲃⲟⲗϩⲓ, *of, in, from.*
ⲉⲃⲟⲗϩⲓⲧⲉⲛ, *of, out of, from.*
ⲉⲃⲟⲗϩⲓⲧⲟⲧ, *from, by.*
ⲉⲃⲟⲗϩⲓⲱⲧ, *from.*
ⲉⲃⲟⲗϩⲓⲭⲉⲛ, *of, from.*
ⲉⲟⲃⲉ, *of, for.*

LIST OF SAHIDIC PREPOSITIONS.

ⲁⲭⲛ̄, *without.*
ⲉⲃⲟⲗϩⲙⲙⲟ / ⲉⲃⲟⲗϩⲛ̄ } *from, out of.*
ⲉⲃⲟⲗϩⲓⲧⲙⲙⲟ / ⲉⲃⲟⲗϩⲓⲧⲛ̄ } *of, from.*
ⲉⲃⲟⲗϩⲓⲧⲟⲟⲧ, *from, out of.*
ⲉⲃⲟⲗϩⲓⲭⲙⲙⲟ / ⲉⲃⲟⲗϩⲓⲭⲛ̄ } *of, from.*
ⲉⲧⲃⲉ, *of, for.*
ⲉⲧ, *in, to.*
ⲉϩⲟⲩⲛ, *in, within.*
ⲉϩⲣⲁⲓ, *in, to.*

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ⲉⲣⲣⲏⲣ, *beyond, over.*
ⲉⲡⲉⲥⲏⲧ, *beneath, under.*
ⲉⲥⲕⲉⲛ, *by, near.*
ⲉⲧ, *in, to,* contracted for ⲉⲟⲧ.
ⲉⲃⲟⲩⲛ, *to, within, in.*
ⲉⲃⲣⲏⲓ, *to, in.*
ⲉⲃⲣⲏⲓ ⲉϫⲉⲛ, *in, to, above.*
ⲉⲯⲣⲉⲛ, *towards.*
ⲉⲯⲣⲏⲓ
ⲉⲯⲣⲏⲓ ⲉϫⲉⲛ } *upon.*
ⲉⲯⲣⲏⲓ ⲯⲁ, *to.*
ⲉϫⲉⲛ, *upon, above.*
ⲉϫⲱ, *for, above.*
ⲓⲥϫⲉⲛ, *from.*
ⲙ̀ⲙⲟ, *of, to, from,* &c.
ⲙⲙⲉⲛⲉⲛⲥⲁ, *after.*
ⲙⲙⲟ, & ⲙⲙⲉⲙⲙⲟ ⲉⲃⲟⲗ, *before.*
ⲛ̀, *of, to, from,* &c.
ⲛⲁⲯⲣⲁ, *before.*
ⲛⲉⲙⲙ, *with.*
ⲛⲟⲩⲉⲯⲉⲛ, *without.*
ⲛⲥⲁ, *after.*
ⲛ̀ⲧⲉ, *of.*
ⲛ̀ⲧⲉⲛ, *from, to.*

SAHIDIC PREPOSITIONS.

ⲉⲯⲣⲁⲓ ⲉϫⲙ̀ⲙ̀, *to.*
ⲉⲯⲣⲁⲓ ⲯⲙ̀ⲙ̀, *of, from.*
ⲙ̀ⲙ̀, *of, to,* &c.
ⲙ̀ⲙⲛⲥⲁ, *after.*
ⲙ̀ⲙⲉⲙ̀ⲧⲟ
ⲙ̀ⲙⲉⲙ̀ⲧⲟ ⲉⲃⲟⲗ } *before.*
ⲙ̀ⲙⲕⲱⲧⲉ, *about.*
ⲛ̄, *of, to,* &c.
ⲛ̀, *of, to, in,* &c., Bash.
ⲛⲁⲯⲣⲙ̀ⲙ̀
ⲛⲁⲯⲣⲛ̄ } *to.*
ⲛⲙ̀ⲙ̀, *with.*
ⲛ̄ⲯⲟⲩⲛ
ⲥⲁⲯⲟⲩⲛ } *within.*
ⲛ̄ⲯⲏⲧ, *in.*
ⲛⲁⲯⲟⲩ, *behind.*
ⲯⲁⲣⲟ, *of, to.*
ⲯⲁⲧⲙ̀ⲙ̀
ⲯⲁⲧⲛ̄ } *nigh to, to.*
ⲯⲁⲑⲏ
ⲯⲁⲧⲯⲏ } *before.*
ⲯⲙ̀ⲙ̀
ⲯⲛ̄ } *in.*
ⲯⲓⲣⲛ̄, *before.*
ⲯⲓⲧⲙ̀ⲙ̀
ⲯⲓⲧⲛ̄ } *by, from.*
ⲯⲓϫⲙ̀ⲙ̀
ⲯⲓϫⲛ̄ } *in, upon.*

Prepositions end in ⲙ̀ⲙ̀, before ⲡ; and in ⲛ̄, before other letters.

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ⲛϩⲏⲧ, *in.*
ⲛϩⲟⲩⲛ, *within.*
ⲛϩⲣⲏ, *in.*
ⲟⲩⲃⲉ, *to, against.*
ⲟⲩⲧⲉ, *between.*
ⲛⲉⲥⲏⲧ, *beneath.*
ⲛⲥⲁ, and ⲥⲁ, *to.*
ⲫⲁⲓⲟⲩ, *after, behind.*
ⲩⲁ, *to.*
ϩⲁ, *towards, under, to.*
ϩⲁⲟⲩⲟ, *nigh to.*
ϩⲁⲣⲁⲧ, *under.*
ϩⲁⲣⲟ, *of, from.*
ϩⲁⲧⲉⲛ, *nigh to, to.*
ϩⲁⲧⲟⲧ, *nigh to, with.*
ϩⲁⲧϩⲏ, ϩⲁⲭⲉⲛ, ϩⲁⲭⲱ } *before.*
ϩⲉⲛ, *in.*
ϩⲉⲛⲧ, *near to.*
ϩⲓ, *to.*
ϩⲓ, *upon, in.*
ϩⲓⲁⲁⲏⲣ, *beyond.*
ϩⲓⲣⲉⲛ, *before.*
ϩⲓⲧⲉⲛ, *by, from.*
ϩⲓⲱⲧ, *from, of.*
ϩⲓⲭⲉⲛ, *upon, in.*
ϩⲓⲭⲱ, *upon, in.*

CONJUNCTIONS.

10. The Conjunction ⲟⲩⲟϩ, *and,* is very frequently omitted in composition; as, ⲟⲩⲟϩ ⲁⲧⲟⲩⲱⲁⲁ ⲧⲏⲣⲟⲩ ⲁⲧⲥⲓ, *And they all ate, (and) were satisfied*—Matth. xv. 37; ⲟⲩⲟϩ ⲓⲥ ϩⲁⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲓ ⲁⲧⲫⲉⲁⲁⲱⲓ ⲙⲙⲟⲟⲩ, *And, behold, angels came, (and) ministered to him*—Matth. iv. 11.

CONJUNCTIONS.

10, 11, 12. The observations on Coptic Conjunctions render it unnecessary to add any thing here.

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11. The Conjunction ⲕⲉ, *also, and,* is placed between the Article and the Noun; as, ⲛ̀ⲧⲉⲛϩⲓⲟⲧⲓ ⲙ̀ⲡⲟⲩⲕⲉⲡⲁϩⲃⲁϥ ⲉ̀ⲃⲟⲗ ϩⲓⲱⲱⲛ, *That we may cast away their yoke from us*—Ps. ii. 2; ⲙ̀ⲡⲓ-ⲕⲉ-ⲓⲱⲧ ⲉ̀ⲧⲁϥⲧⲁⲟⲩⲟϥ, *The Father also, who hath sent him;* ⲁϥⲧⲏⲓⲥ ⲙ̀ⲡⲓ-ⲕⲉ-ϣⲏⲣⲓ, *He hath given to the Son also*—John v. 23, 26.

12. Conjunctions sometimes occur singly; and at others, two are united; as, ⲉ̀ⲃⲏⲗ ⲁⲣⲏⲟⲩ, *unless;* ⲭⲉ ⲟⲩⲏⲓ, *because;* ⲉ̀ⲃⲏⲗ ⲭⲉ, *unless;* ⲭⲉ ⲉ̀, *if;* &c.

INTERJECTIONS.

13. The principal Interjections in Coptic are, ⲓⲥ, or ϩⲏⲡⲉ ⲓⲥ, *behold!* ⲟⲩⲟⲓ, *alas! woe to!* and ⲱ̀, *oh!*

INTERJECTIONS.

13. The Interjections, in Sahidic, are the same as the Coptic; except ⲉⲓⲥ ϩⲏⲧⲉ, *behold!*

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CHAP. VII.

OF THE FORMATION OF WORDS.

14. In treating of the Formation and Derivation of Egyptian words, I by no means intend to enter upon the controversy, whether Nouns, or Verbs, were the original words in language; but to give a simple statement of what the Egyptian presents to us.

15. Primitive words were, no doubt, short, and generally of one syllable; as, ⲣⲏ, *the sun;* ϥⲉ, *heaven;* ϫⲱ, *the head;* ϫⲣⲉ, *food;* &c.

16. Compound words are formed by uniting two or more words; as, ⲥⲧⲉϥⲗⲧ, *a quadruped,* from ⲥⲧⲉ, *four,* and ϥⲗⲧ, *a foot;* ⲙⲙⲟⲩⲛϩⲱⲟⲩ, *rain,* from ⲙⲙⲱⲟⲩ, *water,* and ϩⲱⲟⲩ, *moisture;* ⲟⲩⲱⲙⲙ-ⲛϩⲏⲧ, *to repent,* from ⲟⲩⲱⲙⲙ, *to consume,* and ϩⲏⲧ, *the heart.*

17. Some words are composed of ⲙⲙⲁ, *a place,* and ⲛ̀, the sign of the Genitive, united with other words; as,

ⲙⲙⲁ,

CHAP. VII.

OF THE FORMATION OF WORDS.

14 to 19. What has been said on the Formation of Coptic words, is available here; except that ⲁⲑ is never used in Sahidic.

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ⲙⲙⲁ, *a place*, and	ⲙⲟⲛⲓ, *to feed.*	ⲙⲙⲁⲛⲙⲟⲛⲓ, *a pasture, a place to feed.*
	ⲉⲓⲕⲟⲧ, *sleep.*	ⲙⲙⲁⲛⲉⲓⲕⲟⲧ, *a bed, a place of sleep.*
	ⲫⲱⲧ, *a flight.*	ⲙⲙⲁⲛⲫⲱⲧ, *a refuge, a place to flee to.*
	ⲥⲱⲛϩ, *bound.*	ⲙⲙⲁⲛⲥⲱⲛϩ, *a prison, a place of binding.*
	ϣⲱⲙⲓ, *to inhabit.*	ⲙⲙⲁⲛϣⲱⲙⲓ, *a habitation, a tabernacle.*
	ϭⲓ, *to receive*, & ⲥⲙⲏ, *the voice.*	ⲙⲙⲁⲛϭⲓⲥⲙⲏ, *a place of hearing.*
	ⲧ, *to give*, & ϩⲁⲡ, *judgment.*	ⲙⲙⲁⲛⲧϩⲁⲡ, *a tribunal, a place of judgment.*

18. Some words are compounded of ⲙⲙⲁⲓ, *a lover*, joined to other words; as,

ⲙⲙⲁⲓ, *a lover*, and	ⲧⲁⲓⲟ, *honour.*	ⲙⲙⲁⲓⲧⲁⲓⲟ, *ambitious, a lover of honour.*
	ϩⲁⲧ, *silver.*	ⲙⲙⲁⲓϩⲁⲧ, *covetous, a lover of silver.*
	ϣⲉⲙⲙⲟ, *a stranger.*	ⲙⲙⲁⲓϣⲉⲙⲙⲟ, *hospitable, a lover of strangers.*

19. Some Compound words are formed by prefixing ⲁⲧ, or ⲁⲑ, *not;* and sometimes ⲁⲧϣ, to Nouns or Verbs; as,

ⲁⲧ, *not*, and	ⲕⲓⲙ, *to move.*	ⲁⲧⲕⲓⲙ, *immoveable.*
	ⲙⲟⲩ, *to die.*	ⲁⲧⲙⲟⲩ, *immortal.*
	ⲡⲁⲩ, *to see.*	ⲁⲧⲡⲁⲩ, *invisible.*
	ⲡⲉⲧϩⲱⲟⲩ, *evil.*	ⲁⲧⲡⲉⲧϩⲱⲟⲩ, *innocent.*
	ⲥⲁⲭⲓ, *a word.*	ⲁⲧⲥⲁⲭⲓ, *mute, dumb.*

ⲁⲑ is used before ⲙ, ⲛ, and ⲟ; and sometimes before ⲓ and ⲗ.

ⲁⲧϣ is used where the idea of *power* is implied, as ϣ is the sign of the Potential (see p. 89); thus, ⲁⲧϣϩⲱⲛⲧ, *inaccessible*, from ⲁⲧ *not*, and ϩⲱⲛⲧ, *to draw near.*

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20. ⲙⲉⲧ, or ⲙⲉⲑ, is often prefixed to Nouns, and also to words derived from the Greek.

ⲙⲉⲧ, and

ⲙⲉⲑⲣⲉ, *a witness.*	ⲙⲉⲧⲙⲉⲑⲣⲉ, *a testimony.*
ⲙⲁⲧⲟⲓ, *a soldier.*	ⲙⲉⲧⲙⲁⲧⲟⲓ, *an army.*
ⲟⲩⲁⲓ, *one.*	ⲙⲉⲧⲟⲩⲁⲓ, *unity, concord.*
ⲟⲩⲣⲟ, *a king.*	ⲙⲉⲧⲟⲩⲣⲟ, *a kingdom.*
ⲣⲉⲙϩⲏⲉ, *free.*	ⲙⲉⲧⲣⲉⲙϩⲏⲉ, *liberty.*

ⲙⲉⲑ is used before the letters ⲙ, ⲛ, and ⲡ; as, ⲙⲉⲑⲛⲟⲩϯ, *Divinity.*

21. The word ⲣⲉⲙ, *a native, an imhabitant,* or *belonging to,* and ⲛ̀ the mark of the Genitive, are often prefixed to other Nouns; as,

ⲣⲉⲙ, *a native,* &c. and

ϩⲉ, *heaven.*	ⲣⲉⲙⲛ̀ϩⲉ, *heavenly.*
ⲕⲁϩⲓ, *the earth,*	ⲣⲉⲙⲙⲛ̀ⲕⲁϩⲓ, *earthly.*
ⲏⲓ, *a house.*	ⲣⲉⲙⲙⲛ̀ⲏⲓ, *a domestic.*
Ⲏⲁⲍⲁⲣⲉⲑ, *Nazareth.*	ⲣⲉⲙⲙⲡⲁⲍⲁⲣⲉⲑ, *a Nazarene.*
Ⲧⲁⲣⲥⲟⲥ, *Tarsus.*	ⲣⲉⲙⲙⲧⲁⲣⲥⲟⲥ, *a native of Tarsus.*
ⲭⲏⲙⲓ, *Egypt.*	ⲣⲉⲙⲙⲛ̀ⲭⲏⲙⲓ, *an Egyptian.*

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20. ⲙⲙ̄ⲧ, in Sahidic, corresponds to ⲙⲉⲧ, in Coptic; as, ⲙⲙ̄ⲧⲙⲙ̄ⲧⲣⲉ, *a testimony,* from ⲙⲙ̄ⲧⲣⲉ *a witness.*

21. ⲣⲙ̄ⲙ, in Sahidic.

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22. ⲣⲉϥ is also added to Verbs, to form many Compound Nouns; as,

ⲣⲉϥ, and
- ⲡⲁϩ, *to see.* — ⲣⲉϥⲡⲁϩ, *an inspector.*
- ϯⲁⲕⲟ, *to destroy.* — ⲣⲉϥϯⲁⲕⲟ, *a destroyer.*
- ⲥⲉ, *to drink.* — ⲣⲉϥⲥⲉ, *a drinker.*
- ϫⲣⲉⲙⲙⲣⲉⲙ, *to murmur.* — ⲣⲉϥϫⲣⲉⲙⲙⲣⲉⲙ, *a murmurer.*

23. The word ⲥⲁ is used in the formation of some words; as, ⲥⲁⲛⲁⲡⲉⲟⲡⲁⲡⲉϥ, *good,* from ⲡⲉⲟⲡⲁⲡⲉϥ *good;* ⲥⲁⲡⲓⲡⲁϩ, *a vision,* from ⲡⲓ, *the,* and ⲡⲁϩ, *sight;* ⲥⲁⲡⲥϩⲓ, *a seller of purple,* from ⲥϩⲓ *purple.*

24. Verbs which have ϫⲓⲡ, a sign of the Participle, prefixed to them, are often used as Nouns; as, ϫⲓⲡⲥⲟⲃϯ, *a preparing,* or *a preparation,* from ⲥⲟⲃϯ *to prepare;* ϫⲓⲡⲕⲱϯ, *inquirings,* or *questions,* from ⲕⲱϯ *to inquire;* ϫⲓⲡⲙⲟⲛⲓ, *a dwelling,* from ⲙⲟⲛⲓ *to dwell,* &c.

25. ⲙⲟϩ, when prefixed to words, is considered by La Croze, and Scholz, as giving intensity to them; as, ϩⲱⲥ ϩⲁⲡⲙⲟϩⲙⲙⲉⲛⲣⲓϯⲟϩ ⲛⲉ ⲛⲉⲕⲙⲙⲁⲡⲙⲟⲛⲓ, *How exceedingly beloved are Thy tabernacles!*—Ps. lxxxiii. 1; from ⲙⲙⲉⲛⲣⲓϯ *beloved.* Quatremere says, that "ⲙⲟϩ, placed before Verbs, serves to indicate that

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24. ⲥⲓⲡ is prefixed to some Sahidic Verbs, like ϫⲓⲡ in Coptic, which are then used as Nouns; as, ⲥⲓⲡⲙⲟⲛⲉ, *a creation,* from ⲙⲟⲛⲉ *to make,* &c.

25. ⲙⲟϩ occurs also in Sahidic and Bashmuric.

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that a thing ought to be done; that it merits to be done." See p. 90.

26. Nouns are sometimes formed from Verbs, by adding a letter at the end; as, ⲥϩⲟⲧⲟⲣⲧ, *a curse*, from ⲥϩⲟⲧⲟⲣ *to curse;* ⲣⲁϭⲧ, *a fuller*, from ⲣⲁϭ *to wash;* ϫⲁⲣⲟⲩ, *silence*, from ϫⲁⲣⲱ *to silence.*

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PART III. SYNTAX.

OF CONCORD.

1. The Verb and the Nominative Case agree in Number, Person, and Gender; as, ϥⲙⲟⲩ ⲁⲫⲉⲣⲟⲧⲟ ⲓⲥⲭⲉⲛ ⲁⲇⲁⲙ, *Death hath reigned from Adam*—Rom. v. 14.

2. A Noun of Multitude, Singular, will often have a Verb Plural; as, ⲁⲧⲉⲙⲓ ⲇⲉ ⲛ̀ⲧⲁⲉ ⲟⲩⲙⲏⲩ ⲉϥⲟⲩ, *But a great multitude knew*—Mark vi. 10; ⲁⲧϩⲓ ⲛ̀ⲧⲁⲉ ⲣⲱⲙⲓ ⲙⲡⲉⲛ, *Every man fell*—Dan. iii. 23.

3. Two or more Substantives Singular will have a Verb Plural; as, ⲁⲛⲇⲣⲉⲁⲥ ⲙⲉⲙ ⲫⲓⲗⲓⲡⲡⲟⲥ ⲁⲧⲓ, *Andrew and Philip came*—John xii. 22.

4. If a Verb occur with a Masculine or Feminine Noun, the Prefix to the Verb is Masculine; as, ϫⲓⲛⲁ ⲛ̀ⲧⲉϥⲉⲙⲧⲟⲛ ⲙ̀ⲙⲟϥ ⲛ̀ⲧⲁⲉ ⲡⲉⲕⲁⲗⲟⲩ ⲙⲉⲙ ⲧⲉⲕϣⲱⲓ, *That thy man-servant and thy maid-servant may rest*—Deut. v. 14.

5. The Substantive agrees with the Adjective in Gender and Number; as, ⲡⲓϫⲁⲛ ⲧⲏⲣϥ ⲁϥⲧⲏⲓϥ ⲙ̀ⲡⲓϣⲏⲣⲓ, *He hath given all judgment to the Son*—John v. 22.

OF CONCORD.

1, to 5. The Rules on Coptic Concord apply to the Sahidic and Bashmuric.

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OF PRONOUNS.

6. Personal Pronouns are used with Possessives, and sometimes as Possessives; as, ⲑⲁⲓ ⲁⲛⲟⲕ ⲧⲉ ⲧⲁⲉⲛⲧⲟⲗⲏ, *This is my commandment*—John xv. 12; ⲫⲏⲉⲑⲛⲁϣⲉⲛ ⲟⲩⲁⲗⲟⲩ ⲉⲣⲟϥ ⲙ̀ⲡⲁⲓⲣⲏⲧ ϩⲉⲛ ⲡⲁⲣⲁⲛ ⲁⲛⲟⲕ ⲡⲉⲧⲉϥϣⲱⲡ ⲙ̀ⲙⲟⲓ, *He that shall receive a little child, thus, in my name, receiveth me*—Matth. xviii. 5.

7. Personal Pronouns are also found inserted between the Definitive and Relative Pronouns; as, ⲛⲏ ⲁⲛⲟⲕ ⲉ̀ⲧⲣⲉⲓ ⲙ̀ⲙⲁⲩⲟⲩ ϩⲉⲛ ⲟⲩⲙⲉⲑⲙⲏⲓ, *Those whom I love in truth*—II. John 1. &c.

8. Pronouns greatly abound in Egyptian, and often appear pleonastic to Europeans, as do many of the Suffixes; thus: ⲭⲉ ⲙ̀ⲙⲟⲛ ⲛ̀ⲛⲁ̄ ⲉ̀ⲟⲩⲟⲛ ⲧⲉϥⲥⲁⲣϫ ϩⲓ ⲕⲁⲥ ⲕⲁⲧⲁⲫⲣⲏⲧ ⲉ̀ⲧⲉⲧⲉⲛⲛⲁⲩ ⲉ̀ⲣⲟⲓ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲙⲟⲓ, *Because a spirit hath not flesh and bones, as ye see me that I have* (to me) — Luke xxiv. 39; ⲟⲩⲟϩ ⲡⲉϫⲁϥ ⲛⲁϥ ⲭⲉ ⲁⲛⲟⲕ ⲉⲑⲛⲁⲓ ⲛ̀ⲧⲁⲉⲣϣⲁϩⲣⲓ ⲉⲣⲟϥ, *And he said to him, I* (who) *will come, that I may heal him*—Matth. viii. 7; ⲉ̀ⲧⲁⲣⲟⲩϩⲓ ⲁⲉ ϣⲱⲡⲓ ⲛ̀ⲑⲟϥ ⲙ̀ⲙⲁⲧⲁϥ ⲉⲡⲁϥϫⲏ ⲙ̀ⲙⲁⲩ, *And when the evening was come, he* (who) *was there,* (he) *alone*—Matth. xiv. 23; ϕⲁⲓ ⲉ̀ⲧⲁⲧⲁⲓϥ ⲉⲟⲩⲱⲣⲡ ⲛ̀ϩⲁⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲃⲟⲗϩⲓⲧⲟϥ, ⲙ̀ⲃⲁⲣⲛⲁⲃⲁⲥ ⲛⲉⲙ ⲥⲁⲩⲗⲟⲥ, *This* (that) *they did* (it) *to send elders by* (him), *Barnabas and Saul*—Acts xi. 30.

OF PRONOUNS.

6, 7, 8. The Rules mentioned above embrace all that need be said on Sahidic and Bashmuric Pronouns.

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OF VERBS.

9. When two Verbs come together, the latter is put in the Infinitive Mood; as, ⲟⲩⲟϩ ⲁϥⲉⲣϩⲏⲧⲥ ⲛ̀ⲓⲱⲓ ⲛ̀ⲛⲉⲛϭⲁⲗⲁⲧⲧ ⲛ̀ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ, *And he began to wash the feet of his disciples*—John xiii. 5; ⲧⲁⲣ ⲁⲕⲉⲣⲉⲛⲓⲟⲧⲙⲁⲓⲛ ⲉ̀ⲫⲣⲉ ⲉ̀ⲡⲏⲓ, *For thou desiredst to go to the house*—Gen. xxxi. 30.

10. The Tenses in Egyptian are sometimes used for one another, as the Future for the Present, and the Present for the Future; as, ϥⲡⲁⲥⲓⲙⲓ ⲧⲁⲣ ⲛ̀ⲧⲉ ⲡⲥⲭⲏⲙⲁ ⲛ̀ⲧⲉⲡⲁⲓⲕⲟⲥⲙⲟⲥ, *παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου, For the fashion of this world passeth* (Copt. shall pass) *away* — 1 Cor. vii. 31; ⲥⲥϧⲛⲟⲩⲧ ⲧⲁⲣ ⲭⲉ ⲡⲟⲩ̄ⲉ ⲡⲉⲕⲛⲟⲩ† ⲛⲉⲧⲉⲕⲟⲩⲱϣⲧ ⲙ̀ⲙⲟϥ ⲟⲩⲟϩ ⲛ̀ⲑⲉⲟϥ ⲙ̀ⲙⲁⲧⲁⲧϥ ⲛⲉⲧⲉⲕϣⲉⲙⲙⲏⲧϥ, *For it is written, that the Lord thy God thou shalt worship* (Copt. thou worshippest) *Him, and Him only that thou shalt* (Copt. dost) *serve*—Matth. iv. 10.

11. We may observe here, that the Prefixes to Verbs, when separated from the Verbs by the Nominative, have no distinct sign of the Persons; as, ερε, for *he, she,* or *they.* The following are of this class; viz. ϣⲁⲣⲉ, ⲛⲁⲣⲉ, ⲁⲣⲉ, and ⲁ; being used for the Third Person Singular, and Plural. The Prefixes which take the Infixes drop ϥ, ⲥ, and ⲟⲩ, the signs of

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OF VERBS.

9, 10. The Coptic Rules fully apply here.

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of the Persons, when separated from the Verbs; as, ⲁⲓⲙⲉ, ⲛⲙⲉ, ⲛⲧⲉ, ⲁⲛⲁⲧⲉ, ⲟⲩⲁⲧⲉ, and ⲉⲑⲣⲉ. See pp. 94—97.

OF ADVERBS.

12. The Adverb ⲁⲛ, when it signifies *whether*, is put before Verbs; as, ⲁⲛ ⲧⲉⲧⲉⲛⲁⲓⲉⲓ ⲁⲓⲙⲟϥ ⲉⲃⲟⲗϧⲉⲛ ⲛⲉⲧⲉⲛϩⲏⲧ ⲧⲏⲣϥ, *Whether thou lovest Him with all thy heart*—Deut. xiii. 3; ⲁⲛ ϥⲛⲁⲓ ⲉϩⲣⲏⲓ ⲉⲭⲱⲓ ϧⲉⲛ ⲟⲩⲛⲓϣϯ ⲛⲭⲟⲓ, *Whether He will come upon me in great power*—Job xxiii. 6. But when ⲁⲛ occurs as a Negative, it follows the Verbs; except when it is united with ⲛⲉ, ⲛⲉ, or the Personal Pronouns used verbally. ⲟⲩⲟϩ ⲧⲉⲧⲉⲛⲛⲁϫⲉⲙⲙⲧ ⲁⲛ, *And ye shall not find me*—John vii. 36; ⲁⲗⲗⲁ ⲛⲧⲉⲛϩⲉϧⲱϫ ⲁⲛ, *But we are not afflicted*—2 Cor. iv. 8. When ⲁⲛ occurs with ⲛⲉ, ⲛⲉ, or the Personal Pronouns used as Verbs, it is put before them; as, ⲁⲉ ⲛⲓⲙⲙⲁ ⲛⲧⲉⲡⲁⲓⲕⲟⲥⲙⲟⲥ ⲁⲛ ⲛⲉ, *But it is not the spirit of this world*—1 Cor. ii. 12; ⲁⲛ ⲫⲁⲓ ⲛⲉ ⲛⲉⲧⲉⲛϣⲏⲣⲓ, *Whether this is your son*—John ix. 19; ⲧⲁⲥϧⲱ ⲁⲛⲟⲕ ⲟⲩⲓ ⲁⲛ ⲧⲉ, *My doctrine is not mine*—John vii. 16.

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PART IV. DIALECTS.

We know very little of the Ancient Language of Egypt. Nearly all the remains of it we now possess, have been transmitted to us through the Coptic, Sahidic, and Bashmuric Dialects. The Coptic* Dialect was spoken in Lower Egypt, of which Memphis was the capital: hence it has been called, with great propriety, the Memphitic Dialect. The Sahidic, from the Arabic word صعيد *Sahad*, or الصعيد *Al Sahad*, the *Upper*, or *Superior*, was the Dialect of Upper Egypt, of which Thebes was the capital: it has, therefore, been called the Thebaïc. It is impossible to say which of these two dialects was the more ancient. Georgi, Valperga, Munter, and others, have decided in favour of the Coptic; and Macriny, Renandot, Lacroze, and Jablonsky, with as much shew of reason, have contended for the Sahidic. Still,

* Wilkins, and some others, have supposed that the word, *Coptic*, derived its origin from the city Coptus, which is written ΚΟΠΤΙΤΗC on the coins of Trajan and Hadrian. Macriny derives it from an ancient king, whose name was *Kobt*. Quatremère says, "Le Patriarche Benjamin, qui, sous le règne d'Héraclius, avoit été chassé de son siége et obligé de fuir dans la Thébaïde, obtint un sauf-conduit et la liberté de reprendre ses fonctions. Ce fut alors que le nom de *Coptes* commença à être employé pour désigner les Chrétiens Jacobites d'Egypte.—*Recherches sur l'Egypte*, p. 30.

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Still, however, the question must be left to conjecture, as we have not sufficient evidence to enable us to decide upon it. Besides these two dialects, which have long been known, there was a third, which was spoken in Baschmour, a province of the Delta.

The existence of Three Dialects in Egypt has been so satisfactorily proved by Quatrèmere, Englebreth, and other Writers; and so fully confirmed by the Bashmuric Fragments which have been discovered and published; that little more need be added. If, however, any doubt remain, the following quotation from a Manuscript Work of Athanasius, a prelate of the Coptic Church, who was Bishop of Kous, will entirely remove it[a]. "The Coptic[b] language," says he, "is divided into three dialects; the Coptic dialect of Miser, the Bahiric, and the Bashmuric: these different dialects are derived from the same language."

The introduction of Greek words into the Egyptian language commenced, no doubt, from the time of the Macedonian Conquest; which the introduction of Christianity tended to confirm and extend. The Christian Religion contained so many new ideas, that new terms were necessary to express them. These terms the language of Greece would readily supply; which, probably, were adopted by the Egyptians, from the Greek Writings of the Apostles.

[a] Coptic Manuscript, Royal Library, Paris, quoted by Quatremère.

[b] What is here meant by the Coptic language, is, evidently, the language of Egypt.

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THE COPTIC.

The Coptic, or, as it has been called, the Bahiric, but more properly the Memphitic, was the Dialect of Lower Egypt; the מצור *Mizur* of the Scriptures. This dialect is more regular and systematic in its grammatical construction, and more pure, than the others.

Manuscripts exist, in Coptic, of nearly the whole of the Sacred Scriptures, and of the Services of the Coptic Church. The Works of some of the early Fathers, and the Acts of the Council of Nice, and also the Lives of a considerable number of Saints and Martyrs, are found in the Coptic Dialect.

THE SAHIDIC.

The Sahidic, or, more correctly, the Thebaïc Dialect, was spoken in Upper Egypt. It is not so highly polished and correct in its construction as the Coptic, although it bears a close resemblance to it. It has adopted a greater number of Greek words than the Coptic, which are used as Verbs, without ⲉⲣ, or ⲣ̄, *to be*, or *to do*, being prefixed to them. The Vowels in this dialect are more generally expressed by lines above the Consonants; as, ⲙⲙⲛ̄ⲥⲁ, for ⲙⲙⲉⲛⲉⲛⲥⲁ, *after*; ⲙⲙⲛ̄ⲙⲙⲟ, for ⲙⲙⲉⲛⲙⲙⲟ, *before*; ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲟⲉ ⲛ̄ⲛⲉⲓ ⲣⲱⲙⲙⲉ, *Ye are as men*—Luke xii. 36; ⲉⲓⲣ̄ⲙⲙⲛ̄ⲧⲣⲉ ⲫⲙ̄ ⲡⲭⲟⲉⲓⲥ, *I testify in the Lord*—Ephes. iv. 15. Words that end in ⲓ, in Coptic, end in ⲉ in Sahidic; as, ϣⲱⲡⲉ, *to be*; ⲥⲱⲃⲉ, *to deride*;

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deride; &c. ⲯ is used in Sahidic, instead of ϧ Coptic. ⲑ is seldom used, and ⲫ never; ⲧ, and ⲡ, being substituted for them. ⲕ is put instead of ⲭ; ⲟⲟ frequently for ⲱ; and ϭ is often used instead of ⲝ.

The greater part, if not the whole, of the Sahidic Scriptures are still preserved in the Manuscripts in the Libraries at Rome, Venice, Paris, and Oxford. There exist, also, Sahidic Lectionaries, and the Lives of Saints and Martyrs.

THE BASHMURIC.

The Bashmuric, or Bashmouric, was the dialect of the inhabitants of Bashmour, a province of the Delta. It agrees, in some respects, with the Coptic, but more nearly resembles the Sahidic.

The inhabitants of the Delta were described, by ancient Writers[a], as wild beasts, leading a wandering life, and living by robbery and plunder; whom the Persians, Greeks, and Romans, could hardly subdue. This will account, in a great measure, for the Bashmuric being more rude than the Sahidic.

A few Fragments only of this dialect have been discovered and published. From these it appears, that ⲁ is used for ⲟ Coptic, and sometimes for ⲱ; ⲉ for ⲁ Coptic; ⲗ for ⲣ; ⲁⲧ for ⲟⲧ; ⲉⲓ, frequently for ⲓ; ⲋ is often used for ⲕⲩ; ⲧ is substituted for ⲑ, and sometimes for ⲁ; ⲕ for ⲭ; and ⲡ for ⲫ; ⲯ is used for ϧ, as in Sahidic; and occasionally ⲡ for ⲉ̀.

[a] Thucydid. l. i. c. 110. and Diod. Sicul. lib. ii. c. 77.

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ABBREVIATIONS.

The following Abbreviations may be added to those mentioned at p. 8. ⳩ for ⲑⲏ, *God;* ⳥, for ⲧ; as, ⲡⲉⲣ⳩ⲱ, for ⲡⲉⲣ⳩ⲱⲧ, *a wound;* ⲭ̅ⲣ̅ⲥ̅, and ⲭ̅ⲥ̅, for ⲭⲣⲏⲥⲧⲟⲥ; ⲉⲣⲉ for ⲉⲣⲟⲥ; and ⲙⲙⲟⲩ for ⲙⲙⲟⲟⲩ, Sahidic.

PRAXIS

ON THE FIRST CHAPTER OF ST. JOHN'S GOSPEL.

1. ϩⲉⲛ ⲧⲁⲣⲭⲏ ⲛⲉ ⲡⲥⲁⲓ ⲛⲉ ⲟⲩⲟⲉ ⲡⲓⲥⲁⲓ
In the beginning was the Word; .. and the Word
ⲛⲁⲩⲭⲏ ϩⲁⲧⲉⲛ ⲑⲏ ⲟⲩⲟⲉ ⲛⲉ ⲟⲩⲛⲟⲩⲧ ⲛⲉ ⲡⲓⲥⲁⲓ.
was with God, and .. God was the Word.

ϩⲉⲛ, Preposition. ⲧⲁⲣⲭⲏ, Noun fem. with ⲧ the definite Article fem. prefixed. ⲛⲉ .... ⲛⲉ, Verb irreg. imperf. 3d pers. sing. ⲡⲥⲁⲓ, Noun masc. with ⲡ the definite Article masc. prefixed. ⲟⲩⲟⲉ, Conjunction. ⲛⲁⲩⲭⲏ, Verb. indic. imperf. 3d pers. sing. from ⲭⲏ. ϩⲁⲧⲉⲛ, Preposition. ⲑⲏ, Noun sing. masc. ⲟⲩⲛⲟⲩⲧ, Noun masc. sing. with ⲟⲩ the indefinite Article prefixed.

2. ⲫⲁⲓ ⲉⲛⲁⲩⲭⲏ ⲓⲥⲭⲉⲛ ϩⲏ ϩⲁⲧⲉⲛ ⲑⲏ.
That which was from the beginning with God.

ⲫⲁⲓ; Pronoun def. sing. masc. ⲉⲛⲁⲩⲭⲏ, Verb imperf. (see above), with ⲉ Pron. relat. sing. prefixed. ⲓⲥⲭⲉⲛ, Preposition. ϩⲏ, Noun sing.

3. ϩⲱⲃⲛⲓⲃⲉⲛ ⲁⲧϣⲱⲙⲓ ⲉⲃⲟⲗϩⲓⲧⲟⲧⲕ ⲟⲩⲟⲉ
All things were made by Him, and
ⲁⲧⲥⲛⲟⲩⲕ ⲙⲡⲉϩⲗⲁⲓ ϣⲱⲙⲓ ϩⲉⲛ ⲫⲏⲉⲧⲁⲕϣⲱⲙⲓ.
without Him not any thing hath been made in that which He hath made.

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ϩωßπιßεπ, Compound Adjective, from ϩωß, *thing*, and πιßεπ, *all, every.* ⲁⲧϣⲱⲡⲓ, Verb indic. perf. 3d pers. plu. from ϣⲱⲡⲓ. ⲉßⲟⲗϩⲓⲧⲟⲧϥ, Preposition with ϥ the Pronoun suffix. ⲁⲧⲥⲡⲟⲧϥ, Preposition with the Pronoun suff. ϥ. ⲙⲡⲉⲣϩⲗⲓ : ⲙⲡⲉ, negative prefix (see p. 94, 97): ϩⲗⲓ, Adjective neut. ϕⲏⲉⲧⲁϥϣⲱⲡⲓ : ϕⲏⲉⲧ, Pronoun defin. and relat. sing. (see Pron.) ⲁϥϣⲱⲡⲓ, Verb indic. perf. 3d pers. sing. (see above.)

4. ⲡⲉ ⲡⲱⲛϧ ⲛⲉ ⲉⲧⲉⲛϧⲏⲧϥ ⲟⲩⲟϩ ⲡⲱⲛϧ ⲛⲉ
.. (*The*) *life was* (*which*) *in Him; and the life was*
ϕⲟⲩⲱⲓⲛⲓ ⲛ̀ⲛⲓⲣⲱⲙⲓ ⲛⲉ.
the light of men.

ⲡⲱⲛϧ, Noun sing. with ⲡ the definite Article masc. prefixed. ⲉⲧⲉⲛϧⲏⲧϥ : ⲉⲧⲉ, Pron. rel. sing.: ⲛ̀ϧⲏⲧϥ, Preposition with the suffix ϥ. ⲛⲉ, Verb irreg. indic. 3d pers. sing. ϕⲟⲩⲱⲓⲛⲓ, Noun sing. with ϕ the definite Article masc. prefixed. ⲛ̀ⲛⲓⲣⲱⲙⲓ, Noun sing. with ⲛ̀ servile and ⲛⲓ definite Article masc. plu. prefixed.

5. ⲟⲩⲟϩ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ ϧⲉⲛ ⲡⲓϫⲁⲕⲓ
And the light hath enlightened in the darkness;
ⲟⲩⲟϩ ⲙⲡⲉⲡⲓϫⲁⲕⲓ ϣⲧⲁϩϥ.
and not the darkness comprehended it.

ⲡⲓⲟⲩⲱⲓⲛⲓ, Noun sing. with ⲡⲓ the definite Article masc. prefixed. ⲁϥⲉⲣⲟⲩⲱⲓⲛⲓ, Verb indic. perf. 3d pers. sing. from ⲉⲣ, *to be*, and ⲟⲩⲱⲓⲛⲓ, *light.* ⲡⲓϫⲁⲕⲓ, Noun sing. with ⲡⲓ the definite Article masc. sing. prefixed. ⲙⲡⲉⲡⲓϫⲁⲕⲓ : ⲙⲡⲉ, prefix to the Verb ⲡⲓϫⲁⲕⲓ, (see above). ϣⲧⲁϩϥ, Verb indic. imperf. 3d pers. sing. having ⲙⲡⲉ as the prefix, with ϣ the sign of the potential before the Verb (see p. 89), and ϥ suffixed, from ⲧⲁϩ.

6. ⲁϥϣⲱⲡⲓ ⲛ̀ϧⲉ ⲟⲩⲣⲱⲙⲓ ⲉⲁⲧⲟⲧⲟⲣⲡϥ
Hath been a man who hath been sent
ⲉⲃⲟⲗϩⲓⲧⲉⲛ ϕ† ⲉⲡⲉϥⲣⲁⲛ ⲛⲉ ⲓⲱⲁⲛⲛⲏⲥ.
from God, whose name is John.

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ⲛⲁⲉ, the sign of the nominative. ⲟⲩⲣⲱⲙⲉ, Noun sing. masc. with ⲟⲩ indefinite Article sing. ⲉⲁⲧⲟⲩⲟⲣⲡϥ, Verb indic. perf. 3d. pers. plu. for the pass. sing. (see p. 54), with ⲉ Pron. rel. prefixed, and ϥ Pron. 3d pers. sing. suffixed, from ⲟⲩⲱⲣⲡ. ⲉⲃⲟⲗϩⲓⲧⲉⲛ, Preposition. ⲉⲡⲉϥⲣⲁⲛ, Noun sing. masc. with ⲉ rel. Pron., ⲡ definite article, and ⲉϥ Pron. infix 3d pers. sing. ⲡⲉ, Verb irreg. from ⲡⲉ.

7. ϣⲁⲓ ⲁϥⲓ ⲉⲙⲙⲉⲧⲙⲉⲛⲣⲉ ϩⲓⲛⲁ ⲛⲧⲉϥⲉⲣⲙⲉⲛⲣⲉ
This came for a testimony, that he might testify

ϩⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ ϩⲓⲛⲁ ⲛⲧⲉⲟⲩⲧⲟⲛⲡⲓⲃⲉⲛ ⲛⲁϩϯ
to the Light, that all might believe

ⲉⲃⲟⲗϩⲓⲧⲟϥ.
through Him.

ϣⲁⲓ, defin. Pronoun, (see above). ⲁϥⲓ, Verb indic. perf. 3d pers. sing. from ⲓ. ⲉⲙⲙⲉⲧⲙⲉⲛⲣⲉ, Noun sing. with ⲉⲧ contracted for ⲉ prep. and ⲟⲩ indef. Art. sing. (see indef. Art. p. 11.) ϩⲓⲛⲁ Conjunc. ⲛⲧⲉϥⲉⲣⲙⲉⲛⲣⲉ, Verb subjunct. 3d pers. sing. with ⲛⲧⲉ sign of the subjunct. from ⲉⲣ, *to make*, and ⲙⲉⲛⲣⲉ, *a witness*. ϩⲁ Preposition. ⲛⲧⲉⲟⲩⲟⲛⲡⲓⲃⲉⲛ Adj. ⲛⲁϩϯ Verb subjunct. with ⲛⲧⲉ sign of the subjunct. prefixed to the preceding Noun, and without the prefix of the person (see subj. p. 78.)

8. ⲛⲉ ⲛⲑⲟϥ ⲁⲛ ⲛⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲁⲗⲗⲁ ϩⲓⲛⲁ
.. *He not was the Light, but that*

ⲛⲧⲉϥⲉⲣⲙⲉⲛⲣⲉ ϩⲁ ⲡⲓⲟⲩⲱⲓⲛⲓ.
he might testify to the Light.

ⲛⲑⲟϥ, Pronoun 3d pers. masc. ⲁⲛ Adverb neg. ⲁⲗⲗⲁ Conj.

9. ⲛⲁϥϣⲟⲡ ⲛⲁⲉ ⲡⲓⲟⲩⲱⲓⲛⲓ ⲛⲧⲁϥⲙⲙⲏⲓ ⲫⲏⲉⲧⲉ-
He was the Light, true, that which

ⲣⲟⲩⲱⲓⲛⲓ ⲉⲣⲱⲙⲉ ⲛⲓⲃⲉⲛ ⲉⲃⲏⲏⲩ ⲉⲡⲓⲕⲟⲥⲙⲟⲥ.
produceth light to man every who cometh into the world.

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ⲛⲁϥⲱⲟⲛ, Verb indic. imperf. tense, 3d pers. sing. from ⲱⲟⲛ. ⲛⲧⲁⲫⲣⲏⲓ, Adjective sing. with ⲛ servile. ⲫⲏⲉⲧⲉⲣⲟϥⲱⲓⲛⲓ, Verb indic. with ⲫⲏⲉⲧ, def. and relat. Pron. and without the verbal prefix (see p. 61.) from the Verb ⲉⲣⲟϥⲱⲓⲛⲓ, (see above.) ⲉⲣⲱⲙⲉ, Noun sing. with ⲉ Prep. ⲛⲓⲃⲉⲛ, Adjective. ⲉⲑⲛⲏⲟϥ, Verb indic. pres. 3d pers. sing. or Particip. with ⲉⲑ Pron. rel. pref. from ⲛⲏⲟϥ. ⲉⲛⲓⲕⲟⲥⲙⲟⲥ, Noun sing. with ⲉ Prep. and ⲡⲓ definite Article sing.

10. ⲛⲁϥⲭⲏ ϩⲉⲛ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲟⲩⲟϩ ⲡⲓⲕⲟⲥⲙⲟⲥ
He was in the world, .. and the world

ⲁϥⲱⲟⲛⲓ ⲉⲃⲟⲗϩⲓⲧⲟϥ ⲟⲩⲟϩ ⲙⲡⲉⲛⲓⲕⲟⲥⲙⲟⲥ
hath been made by Him, and the world

ⲥⲟϫⲛⲓϥ.
knew Him not.

ⲛⲁϥⲭⲏ, Verb indic. imperf. 3d pers. sing. from ⲭⲏ. ⲡⲉ, sign of imperf. and united with ⲛⲁϥ, (see p. 62.) ⲙⲡⲉⲛⲓⲕⲟⲥⲙⲟⲥ, Noun sing. with ⲙⲡⲉ, and ⲡⲓ definite Article sing. masc. ⲥⲟϫⲛⲓϥ, Verb indic. perf. 3d pers. sing. with ϥ suffix, without the pref. which is excluded by ⲙⲡⲉ, (see p. 97,) from ⲥⲟϫⲛ.

11. ⲁϥⲓ ϩⲁ ⲛⲉϫⲉⲛⲟϫϥ ⲟⲩⲟϩ ⲛⲉϫⲉⲛⲟϫϥ
He came to His own, and His own

ⲙⲛⲟϫⲱⲟⲛϥ ⲉⲣⲱⲟϫ.
received Him not to them.

ϩⲁ, Preposition. ⲛⲉϫⲉⲛⲟϫϥ, Pronoun possessive plural. ⲙⲛⲟϫⲱⲟⲛϥ, Verb perf. 3d pers. plu. with ⲙⲛⲟϫ prefixed, and ϥ suffixed, from ⲱⲟⲛ. ⲉⲣⲱⲟϫ, Pronoun plu. 3d pers. with ⲉ Prep. from ⲣⲱ.

12. ⲛⲏ ⲁⲉ ⲉⲧⲁϫⲱⲟⲛϥ ⲉⲣⲱⲟϫ ⲁϥϯ ⲉⲣⲱⲓⲱⲓ
Those but who received Him, to them He hath given power

ⲛⲱⲟϫ ⲉⲉⲣ ⲱⲏⲣⲓ ⲛⲛⲟϫϯ ⲛⲛⲉⲑⲙⲁϩϯ ⲉⲛⲉϥⲣⲁⲙ.
to them to be sons of God, to those who believe in His name.

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ⲛⲏ, Pronoun def. plu. ⲁⲉ, Conj. ⲉⲧⲁⲩϣⲟⲡϥ, Verb indic. perf. 3d pers. plu. with ⲉⲧ, relat. Pron. plu. prefix. and ϥ suffix. from ϣⲟⲡ ⲁϥⲧ, Verb indic. perf. 3d pers. sing. from ⲧ. ⲉⲣϣⲓϣⲓ, Noun sing. masc. ⲛⲱⲟⲩ, Pronoun 3d pers. plu. ⲉⲉⲣ, Verb infinitive, from ⲉⲣ. ϣⲏⲣⲓ, Noun plural masc. ⲛⲏⲉⲑⲛⲁϩⲧ, Verb indic. pres. or Particip. with ⲛⲏⲉⲑ, defin. and relat. Pron. plu. without the prefix (see Rule 61.) from ⲛⲁϩⲧ.

13. ⲛⲏⲧⲉ ⲉⲃⲟⲗϩⲓⲛ ⲥⲛⲟϥ ⲁⲛ ⲛⲉ ⲟⲩⲁⲉ
Those who of blood not were, neither
ⲉⲃⲟⲗϩⲓⲛ ϥⲟⲩⲱϣ ⲛⲥⲁⲣϫ ⲁⲛ ⲛⲉ ⲟⲩⲁⲉ ⲉⲃⲟⲗϩⲓⲛ
of the will of flesh not were, neither of
ϥⲟⲩⲱϣ ⲛⲣⲱⲙⲉ ⲁⲛ ⲛⲉ ⲁⲗⲗⲁ ⲉⲧⲁⲩⲙⲁⲥⲟⲩ
the will of man not were, but have been born
ⲉⲃⲟⲗϩⲓⲛ ⲫⲧ.
of God.

ⲛⲏⲧⲉ, Pronoun defin. and relat. plu. ⲥⲛⲟϥ, Noun sing. masc. ⲁⲛ, neg. Adv. ⲟⲩⲁⲉ, Adv. ϥⲟⲩⲱϣ, Noun sing. with Φ definite Article masc. pref. ⲛⲥⲁⲣϫ, Noun sing. masc. with ⲛ servile pref. ⲉⲧⲁⲩⲙⲁⲥⲟⲩ, Verb indic. perf. 3d pers. plu. with Pron. rel. ⲉⲧ, and ⲟⲩ 3d pers. plu. suff. from ⲙⲁⲥ.

14. ⲟⲩⲟϩ ⲡⲓⲥⲁϫⲓ ⲁϥⲉⲣ ⲟⲩⲥⲁⲣϫ ⲟⲩⲟϩ ⲁϥϣⲱⲡⲓ
And the Word hath been flesh, and hath dwelt
ⲛϩⲣⲏⲓ ⲛϩⲏⲧⲉⲛ ⲟⲩⲟϩ ⲁⲛⲛⲁⲩ ⲉⲡⲉϥⲱⲟⲩ ⲙⲙⲫⲣⲏϯ
beneath with us; and we have seen His glory, as
ⲙⲙⲁⲩⲟⲩ ⲛⲟⲩϣⲏⲣⲓ ⲙⲙⲁⲩⲁⲧϥ ⲛⲧⲟϥϥ ⲙⲡⲉϥⲓⲱⲧ
the glory of a son alone of His of His Father;
ⲉϥⲣⲉϩ ⲛϩⲙⲟⲩ ⲛⲉⲙ ⲙⲙⲉⲑⲙⲏⲓ.
being full of grace and truth.

ⲁϥⲉⲣ, Verb indic. perf. 3d pers. sing. from ⲉⲣ. ⲛϩⲣⲏⲓ, Preposition, often joined with another Preposition. ⲛϩⲏⲧⲉⲛ, Preposition with ⲉⲛ suffix. ⲁⲛⲛⲁⲩ, Verb indic. perf. 1 pers. plu.

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from ⲡⲁⲧ. ⲉⲡⲉϥϣⲟⲧ Noun sing. with ⲉ Prep.; ⲡ definite Article sing. masc.; and ⲉϥ Pron. infix 3d pers. sing. masc. ⲁⲛⲫϥⲏⲧ, Adverb. ⲁⲛⲡⲱⲟⲧ, Noun sing., with ⲁⲛ servile, and ⲡ definite article masc. sing. ⲛⲟⲩϣⲏⲣⲓ, Noun masc. sing. with ⲛ servile, and ⲟⲩ indefinite Article sing. ⲁⲛⲛⲁⲩⲧϥ, Adj. sing. ⲛⲧⲟⲧϥ, Pronoun particle 3d pers. sing. from ⲧⲟⲧ, (see Pron. p. 38.) ⲁⲛⲉϥⲓⲱⲧ, Noun sing. with ⲁⲛ servile, ⲡ definite article masc. sing., and ⲉϥ infix 3d pers. sing. prefixed. ⲉϥⲛⲁⲉϩ, Verb indic. pres. 3d pers. sing. or Particip. from ⲛⲁⲉϩ. ⲛϩⲛⲟⲧ, Noun sing. masc. with ⲛ servile. ⲛⲉⲛⲁ, Conj. ⲛⲁⲉⲟⲛⲁⲏⲓ, Noun sing. fem.

15. ⲓⲱⲁⲛⲛⲏⲥ ϥⲉⲣⲛⲁⲉⲟⲣⲉ ⲉⲟⲃⲏⲧϥ ⲟⲧⲟϩ ϥⲱϣ
John witnesseth of Him, and crieth
ⲉⲃⲟⲗ ⲉϥⲭⲱⲁⲛⲁⲟⲥ ⲭⲉ ⲫⲁⲓ ⲡⲉ ⲫⲏⲧⲁⲓⲭⲟϥ ⲭⲉ
out, saying, that this is that which I have said, that
ⲫⲏⲉⲟⲛⲏⲟⲧ ⲛⲁⲉⲛⲉⲛⲥⲱⲓ ⲁϥⲉⲣϣⲟⲣⲡϥ ⲉⲣⲟⲓ ⲭⲉ ⲡⲉ
He which cometh after me hath been before me; because . .
ⲟⲩϣⲟⲣⲡ ⲉⲣⲟⲓ ⲣⲱ ⲡⲉ.
before me the same was.

ⲉⲟⲃⲏⲧϥ, Preposition, with ϥ suffix. ϥϣϣ ⲉⲃⲟⲗ, Verb indic. pres. from ϣϣ and ⲉⲃⲟⲗ, Preposition joined with the Verb. ⲉϥⲭⲱⲁⲛⲁⲟⲥ, Verb indic. pres. 3d pers. sing. or Particip. from ⲭⲱ, with ⲁⲛⲁⲟⲥ, a Particle postfixed to Verbs. ⲭⲉ, Conj. but often expletive. ⲫⲏⲉⲧⲁⲓⲭⲟϥ, Verb indic. pref. 1st pers. sing. with ⲫⲏⲉⲧ, def. and relat. Pron. sing. and ϥ suffix. from ⲭⲟ. ⲛⲁⲉⲛⲉⲛⲥⲱⲓ, Preposition with ⲓ, 1st pers. sing. suffix. ⲁϥⲉⲣϣⲟⲣⲡ, Verb indic. perf. 3d pers. sing. from ⲉⲣ, and ϣⲟⲣⲡ. ⲉⲣⲟⲓ, Pronoun 1st pers. sing. from ⲣⲟ. ⲟⲩϣⲟⲣⲡ, Adjective, with ⲟⲩ indefinite Article sing. ⲣⲱ, Adjective

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16. ⲭⲉ ⲁⲛⲟⲛ ⲧⲏⲣⲉⲛ ⲁⲛⲥⲓ ⲉⲃⲟⲗϩⲓⲛ ⲛⲉϥⲙⲉⲩ
Because we all have received of his fulness
ⲛⲉⲙ ⲟⲩϩⲙⲟⲩ ⲛ̀ⲧⲯⲉⲃⲓⲱ ⲛ̀ⲟⲩϩⲙⲟⲩ.
and grace, in the stead of grace.

ⲁⲛⲟⲛ, Pronoun plu. ⲧⲏⲣⲉⲛ, Adjective, with ⲉⲛ 1st pers. plu. suffix. ⲁⲛⲥⲓ, Verb indic. perf. 1st pers. plural from ⲥⲓ. ⲛⲉϥⲙⲉⲩ, Noun sing. with ⲡ definite Article masc. and ⲉϥ infix 3d pers. sing. ⲟⲩϩⲙⲟⲩ, Noun sing. with ⲟⲩ indefinite Article. ⲛ̀ⲧⲯⲉⲃⲓⲱ, Noun sing. fem. with ⲛ̀ servile, and ⲧ definite Article fem. sing.

17. ⲭⲉ ⲡⲓⲛⲟⲙⲟⲥ ⲁⲩⲧⲏⲓϥ ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲙⲱⲩⲥⲏⲥ
But the Law hath been given by Moses,
ⲡⲓϩⲙⲟⲩ ⲇⲉ ⲛⲉⲙ ⲧⲙⲉⲑⲙⲏⲓ ⲁⲩⲯⲱⲛⲓ
the Grace but and the Truth were
ⲉⲃⲟⲗϩⲓⲧⲉⲛ ⲓ̅ⲥ̅ ⲡⲭ̅ⲥ̅.
by Jesus the Christ.

ⲡⲓⲛⲟⲙⲟⲥ, Noun sing. with ⲡⲓ definite Article masc. sing. ⲁⲩⲧⲏⲓϥ, Verb indic. perf. 3d pers. plu. with ϥ suffix. for 3d pers. sing. pass. (see p. 54.) from ⲧⲏⲓ. ⲧⲙⲉⲑⲙⲏⲓ, Noun sing. with ⲧ definite Article fem. sing.

18. ϕⲧ ⲙ̀ⲡⲉϩⲗⲓ ⲛⲁⲩ ⲉⲣⲟϥ ⲉⲡⲉϩ ⲡⲓⲙⲙⲟⲛⲟⲅⲉⲛⲏⲥ
God, not one hath seen Him ever, the Only-begotten
ⲛ̀ⲛⲟⲩⲧ ϕⲛⲉⲧⲭⲏ ϩⲉⲛ ϰⲉⲛϥ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲛ̀ⲑⲟϥ
of God, who is in the bosom of His Father, he
ⲛⲉⲧⲁϥϫⲁⲓ.
that hath spoken.

ⲛⲁⲩ, Verb indic. perf. 3d pers. sing. without the augment (see p. 97.) ⲉⲡⲉϩ, Adverb. ϰⲉⲛϥ, Noun sing. with ϥ suffix. ⲛ̀ⲑⲟϥ, Pronoun 3d pers. sing. ⲛⲉⲧⲁϥϫⲁⲓ, Verb indic. perf. 3d pers. sing., with ⲛⲉⲧ rel. Pron., from ϫⲁⲓ.

19. ⲟⲩⲟϩ ⲟⲩⲁⲓ ⲧⲉ ⲧⲙⲉⲧⲙⲉⲑⲣⲉ ⲛ̀ⲧⲉⲓⲱⲁⲛⲛⲏⲥ
And this is the witness of John,
ϩⲟⲧⲉ ⲉⲧⲁⲩⲟⲩⲱⲡⲙ ϩⲁⲣⲟϥ ⲛ̀ⲭⲉ ⲛⲓⲟⲩⲇⲁⲓ ⲉⲃⲟⲗϩⲓⲛ
when they sent to him the Jews from

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ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲛ̀ⲧⲉⲣⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ̀ ⲛⲓⲗⲉⲩⲓⲧⲏⲥ ⲉⲓⲛⲁ
Jerusalem, Priests and Levites, that

ⲛ̀ⲧⲟⲩϣⲉⲛϥ ⲭⲉ ⲛ̀ⲑⲟⲕ ⲛⲓⲙ.
they might interrogate him, Thou, who?

ⲑⲁⲓ, Pronoun defin. sing. fem. ⲧⲉ, Verb indic. pres. 2d pers. sing. fem. from irreg. Verb ⲡⲉ. ⲛ̀ⲧⲉⲓⲱⲁⲛⲛⲏⲥ, Noun sing. with ⲛ̀ⲧⲉ, sign of the genitive prefixed. ϩⲟⲧⲉ, Adverb. ⲉⲧⲁⲩⲟⲩⲱⲣⲡ, Verb indic. perf. (with ⲉⲧ, which is joined with ϩⲟⲧⲉ in construction,) 3d pers. plu., from ⲟⲩⲱⲣⲡ. ϩⲁⲣⲟϥ, Preposition, with ϥ suffix. ⲛⲓⲙⲟⲩⲁⲁⲓ, Noun plu. with ⲛⲓ definite Article plu. ⲛ̀ϩⲁⲛⲛⲟⲩⲏⲃ, Noun plu. with ⲛ̀ servile, and ϩⲁⲛ indefinite Article plu. ϩⲁⲛⲗⲉⲩⲓⲧⲏⲥ, Noun plu. with ϩⲁⲛ indefinite Article plu. ⲛ̀ⲧⲟⲩϣⲉⲛϥ, Verb subj. 3d pers. plu. with ⲛ̀ⲧ sign of the subjunct., and ⲟⲩ infix of 3d pers. plu., with ϥ suffix., from ϣⲉⲛ. ⲛ̀ⲑⲟⲕ, Pronoun 2d pers. sing. ⲛⲓⲙ, Pronoun sing.

20. ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲛϩ ⲙ̀ⲡⲉϥⲭⲱⲗ ⲉⲃⲟⲗ ⲟⲩⲟϩ
And he confessed, not denieth, and

ⲁϥⲟⲩⲱⲛϩ ⲭⲉ ⲁⲛⲟⲕ ⲁⲛ ⲛⲉ ⲡⲭⲥ.
confessed that I not am the Christ.

ⲁϥⲟⲩⲱⲛϩ, Verb indic. perf. 3d pers. sing. from ⲟⲩⲱⲛϩ. ⲙ̀ⲡⲉϥⲭⲱⲗ ⲉⲃⲟⲗ, Verb indic. pres. 3d pers. sing. with ⲙ̀ⲡⲉϥ neg. pref. (see p. 94,) from ⲭⲱⲗ ⲉⲃⲟⲗ. ⲁⲛⲟⲕ, pron. 1 pers. sing.

FROM THE HYMNS FOR THE PRINCIPAL FEASTS.

ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥⲙⲟⲩ
Again he hath walked

ϣⲁ ϣⲙⲟⲩⲛ ⲥⲛⲁϩ[a]
to Shmoun the second:

ⲁϥⲭⲱⲣ ⲉⲃⲟⲗ ⲛ̀ⲛⲓⲭⲁⲗⲓ
he dispersed the enemies,

ϩⲉⲛ ⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁϩ.
in place that.

[a] The name of a city of Egypt.

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ⲡⲉ, Verb, *am, art, is*, &c. 109.
ⲡⲓ, Defin. Artic. sing. m. 9. 10.
ⲡⲧⲣ, ⲡⲧⲣⲉ, Prefix to Participles, Sahidic. 59.
ⲡⲭⲓⲡⲟⲣⲉ, ⲡⲭⲓⲙ, or ⲡⲭⲓⲡⲧ, Prefix to Participles, Coptic. 59, 81.
ⲥ, Suf. 3 p. sing. f. 40.
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ⲧⲁ, sign of Gen. sing. f. Sahidic. 21. and Relat. Pron. 32.
ⲧⲁ, Pref. 2 Fut. 1 p. sing. 66. 77.

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ⲧⲁⲣⲉⲛ, Pref. 2 Fut. 1 p. plu. 66. 77.
ⲧⲁⲣⲉⲧⲉⲛ, Pref. 2 Fut. 2 p. plu. 66. 77.
ⲧⲁⲣⲉϥ, Pref. 2 Fut. 3 p. sing. m. 66. 77.
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ⲧⲉ, Defin. Artic. sing. f. Sahidic. 10.
ⲧⲉ, Suf. 2 p. sing. f. Sahidic. 40.
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ⲧⲉⲛ, Suf. 1 p. plu. 47. and 2 p. plu. 40.
ⲧⲉⲛ, Pref. Indic. Pres. 1 p. plu. 61. 68.
ⲧⲉⲛⲛⲁ, Pref. Fut. Indef. 1 p. plu. 65. 76.
ⲧⲉⲣⲁ, Pref. 2 Fut. 2 p. sing. f. 66. 77.
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ⲧⲉⲧⲉⲛⲛⲁ, Pref. Fut. Indef. 2 p. plu. 65. 76.
ⲧⲉⲧⲛⲁ, Pref. Fut. Indef. 2 p. plu. Sahidic. 65. 76.
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ⲧⲛ̄, Pref. Indic. Pres. 1 p. plu. Sahidic. 61. 68.
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ⲁⲛ, Conjunction, put between the Prefix and the Verb. 56.

ⲁⲣⲉ, } Pref. Pres. & Perf. 2 p. sing. f. & 3 p. sing. & plu. 61. 69. 71.
ⲁⲣⲉ, }

ⲁⲣⲉⲧⲉⲛ, Pref. Pres. and Perf. 2 p. plu. 61. 69. 71.

ⲁⲥ, Pref. Pres. and Perf. 3 p. sing. f. 61. 69. 71.

ⲁⲧⲉ, Pref. takes the Infixes. 95. 98.

ⲁⲩ, Pref. Pres. and Perf. 3 p. plu. 61. 69. 71.

ⲁⲩⲉ, Pref. Pres. and Perf. Indef. 3 p. sing. m. 61. 69. 71.

ⲁⲟⲩ, Prefix. 90.

ⲁⲧⲉⲙⲙ, Negative put between Prefixes and Verbs. 56.

ⲉ, Pref. Pres. Defin. 3 p. sing. m. 61. 68.

ⲉ, Suf. 3 p. sing. m. 40.

ⲉⲛⲁ, Pref. Fut. Indef. 3 p. sing. m. 65. 76.

ⲉⲛⲉ, Indef. Artic. plu. 9. 12.

ⲉⲛ̄, Indef. Artic. plu. Sahidic. 11.

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ⲧⲛⲁ, Pref. Fut. Indef. 1 p. sing. 65. 76.

ⲧⲛⲉ, Pref. Fut. Indef. 1 p. sing. Bashmuric. 65. 76.

Preparing for Publication, by the same Author,

AN EGYPTIAN LEXICON

OF THE COPTIC, SAHIDIC, AND BASHMURIC DIALECTS.

THE Coptic part will include LA CROZE'S LEXICON, corrected, and greatly enlarged, from a careful examination of all the accessible Manuscripts and Printed Books. The Sahidic and Bashmuric parts will be composed from a diligent perusal of all that has been published, and from existing Manuscripts in these Dialects.

In preparing this Work, the Editor will avail himself of all that is valuable in ROSSII ETYMOLOGIÆ ÆGYPTIACÆ, and other Authors.

The Work is proceeding with as much expedition as is consistent with correctness.

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The COPTIC AND SAHIDIC OLD TESTAMENT, as far as they can be completed from Ancient Manuscripts.

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The following Rudiments of an Egyptian Dictionary in the ancient Enchorial Character were completed by the late lamented DR. YOUNG *during the progress and under the pressure of his last illness.*

He had composed the Advertisement, and overlooked the Proofs as they came from the Lithographer to the 96th page; and those following, to the end of the Work, have been carefully compared with his own Copy, under the supervision of the Rev. MR. TATTAM, *who had also the kindness to furnish the Index on the plan in which it had been commenced by* DR. YOUNG.

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RUDIMENTS

OF AN

EGYPTIAN DICTIONARY

IN THE ANCIENT

ENCHORIAL CHARACTER;

CONTAINING ALL THE WORDS OF WHICH THE SENSE HAS BEEN ASCERTAINED.

INTENDED AS AN

APPENDIX TO MR. TATTAM'S COPTIC GRAMMAR.

By THOMAS YOUNG, M. D. F. R. S.
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THE progress that has been hitherto made in the investigation of the modes of writing of the ancient Egyptians, however inconsiderable in its extent, is yet sufficient to throw some important lights on the philosophy of language in general.

It is obvious that a written language may be either essentially expressive of sounds only, or may represent the objects to which the words relate, like our numerical cyphers, without any reference whatever to the sounds. It is now generally understood that the Chinese written language is an original, independent of any sounds supposed to be pronounced by the reader: and the Hieroglyphics of Egypt, as well as those of China, appear clearly to have been, at first, rude pictures only of sensible objects. In the course of ages, the resemblance seems to have been forgotten in both countries, and imitations of the imitations only were employed; sometimes for denoting the same objects, and sometimes for expressing either the whole or a part only of the sounds of the names which were applied to them.

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The Hieratic characters of the Egyptians appear to have been intended for simple imitations of the distinct Hieroglyphics; and from these the Enchorial or Popular characters seem to have been gradually derived, without any abrupt or systematic changes: the written language being in both cases principally independent of the sounds employed in speaking, except in the case of foreign proper names; and retaining always some parts which were never fully expressed in speaking. Neither this nor any other intelligible account of the Egyptian modes of writing can be derived from the vague descriptions of the Greek authors; which, among other reasons, are probably the more confused from the habitual use of the same word to express writing and drawing.

The essential identity of the Enchorial characters with the distinct Hieroglyphics had been conjecturally suspected by some former critics, but was first fully demonstrated in the *Museum Criticum* for 1816. The examples of dates, which are here exhibited, will serve to illustrate the steps by which the changes of forms took place between the reign of Psammetichus, and the dynasty of the Ptolemies: the manuscripts, which belong to the time of Psammetichus, appearing to be decidedly Hieratic, and to follow closely the traces of the distinct characters, while those of Darius approach in some degree to the Enchorial form, which probably came into common use as the "epistographic" character, while

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the Hieratic was so called as being more employed by the Priests for the purposes of their religion. In the mean time other changes must have been made in different parts of the language; which caused the characters to vary more widely from each other. The report that a manuscript of the age of Sesostris, written "in superb *demotic* characters," still exists at Aix, appears in many respects to require confirmation.

A single example will be abundantly sufficient to show the way in which some of these changes took place. The city of Cairo was probably first called Memphis or Memphe, the Hieroglyphic name being read MA-M-PHTHAH, the place of Phthah or Vulcan: its elements consisting, according to the most natural reading, of TEMPLE, or SACRED PLACE, and PHTHAH. Before the time of the Ptolemies, the place had apparently assumed the synonymous appellation of PANUF or PHANOUPHIS, the NOPH of the Hebrews, meaning the temple of the Good god, which is clearly the sense of the two Enchorial characters and , while the sound PANUF is as little expressed by the distinct Hieroglyphics as MEMPHE is by the popular characters. But in neither case did the sound adequately express the written characters; the *sacred* of the one, and the *god* of the other, being equally omitted in the pronunciation.

The correct interpretation of the Enchorial dates depends almost entirely on the ingenious and successful investigations of the justly-celebrated Jean François Champollion, applied to the manuscripts

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which he had the good fortune to discover at Paris and at Turin, and which exhibited a great variety of numbers in the form of accounts: and he has been equally happy in illustrating the characters denoting the months, which an unaccountable error of the original engraver of the pillar of Rosetta had before thrown into confusion.

His SYSTEM of phonetic characters may often be of use in assisting the memory, but it can only be applied with confidence to particular cases when supported in each by the same kind of evidence that had been employed before its invention. His manuscript communications have furnished many valuable additions to this work, all of which have been acknowledged in their proper places.

From the mixed nature of the characters employed in the written language or rather languages of the Egyptians, it is difficult to determine what would be the best arrangement for a dictionary, even if they were all perfectly clear in their forms, and perfectly well understood: at present, however, so many of them remain unknown, and those which are better known assume so diversified an appearance, that the original difficulty is greatly increased. Every methodical arrangement, however arbitrary, has the advantage of bringing together such words as nearly resemble each other: and it appears most likely to be subservient to the purposes of future investigation, to employ an imitation of an alphabetical order, or an artificial

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alphabet, founded upon the resemblance of the characters to those, of which the phonetic value was clearly and correctly determined by the late Mr. AKERBLAD; and to arrange the words, that are to be interpreted, according to their places in this artificial order; choosing, however, in each instance, not always the first character that enters into the composition of the word, but that which appears to be the most radical, or the most essential to its signification, or sometimes that which is merely the most readily ascertained or distinguished.

It is obvious that neither the numbers nor the names of months require to be admitted into this arrangement, their natural order being so much more simple and determinate: they are therefore placed at the beginning of the work.

If, on the one hand, the meagerness of this catalogue should be considered as somewhat humiliating, it must be remembered, on the other, that thirty years ago, not a single article of the list existed even in the imagination of the wildest enthusiast: and that within these ten years, a single date only was tolerably ascertained, out of about fifty which are here interpreted, and in many instances ascertained with astronomical precision.

It must still be confessed that notwithstanding all the efforts of the few well-qualified persons who have laboured in this field, it still remains extremely uncertain whether these Enchorial words can be properly said to belong to an ancient Coptic

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language, or no: at any rate, the historical evidence of the antiquity of the original Coptic words collected by Wilkins, Lacroze, and Jablonsky, affords fuller demonstration of the truth than any thing hitherto obtained from Hieroglyphical literature: though some of the particles and some forms of grammatical construction do appear to coincide with the Hieroglyphical characters more nearly than those of any other language would do. But on the whole, I have little to add to the opinion which I published in a letter to M. Silvestre de Sacy, dated October, 1814. *Mus. Crit.*

"The remark of Varro upon the Egyptian language is even more correctly applicable to this inscription [on the pillar of Rosetta], than to the Coptic; that is, that the nouns are the same in all the cases. Aëtos Aëtos, for example, is Aëtos the son of Aëtos; Mptolomeos, Mptolomeos, Ptolemy the son of Ptolemy: and indeed we sometimes find the same relation similarly expressed in the Coptic; thus, NIUDAS SIMON, Jo. xiii. 26, Judas the son of Simon. Verbs are scarcely distinguished from participles or from nouns, in the Coptic, and still less in this inscription. The Copts had their articles, which they used nearly as the French, or rather as the Italians; in the inscription there is [rarely] a definite article [p or P] in the singular, and the prefix, which assists in the formation of the plural, may represent either the definite or the indefinite article, but seems to resemble the latter rather than

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the former. The prefix M of the Copts, which cannot be translated, is frequently found in the inscription, with the same indifference as to the sense: [representing apparently a part of the royal ring.] In short, we may venture to assert, that this language is formed entirely on the model of the Hieroglyphics, and that the rules of grammar, which are almost superfluous in Coptic, would here be totally inapplicable. [Perhaps the strongest coincidence of the old Egyptian with the Coptic is that of the article masculine, which occurs in many places in the same form with some of the characters representing a P; characters not easily recognised in the pillar of Rosetta, but more lately identified in several manuscripts by Professor Ungarter as well as by myself. We also often find the passive tense expressed as in Coptic by the M, followed by F, *him* as *it*.]"

It was in a subsequent letter dated August, 1821, and addressed to the Archduke John of Austria, that I first made known the original identity of the different systems of writing employed by the old Egyptians, observing that "A loose imitation of the Hieroglyphical characters may even be traced by means of the intermediate steps in the Enchorial name of Ptolemy, which is the only proper name that remains among the Hieroglyphics of the stone at Rosetta." The same comparison I afterwards extended to the name Berenice: and it is well known how much further M. Champollion has since had the ingenuity and good fortune to carry it.

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It deserves to be mentioned as an encouraging circumstance for the application of the Hieroglyphical literature to the subject of chronology, that a German Professor as well as myself had recognised in an inscription found near Cosseir, published at Cairo by Mr. Burton, the names of three Persian kings, with dates confirming the testimony of the Greek chronologers, and which seem to be the same that M. Champollion has since mentioned in one of his letters from Egypt, with a similar interpretation.

I have reprinted, from the *Quarterly Journal*, as an illustration of this subject of chronology, an enumeration of the principal events mentioned by the astronomer Ptolemy and his commentators, with a mathematical determination of the times of their occurrence, so accurate and indisputable, as to remove all scepticism respecting the precision not only of these epochs, but of many others which are connected with them by a similar train of evidence and reasoning.

The dates are principally referred to the exact instants of the true equinoxes or solstices of the year concerned, in a manner suggested by the mean equinoctial time of Mr. Herschel, which supersedes every artificial regulation of the length of the year.

The words have all been accurately compared with the original documents, except the last 16 pages, which have been taken of necessity from the rough copy.

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i. Astronomical Chronology *of* Egypt, *deduced from* Ptolemy, *and his Commentators.*

Year
1 of the canicular cycle, called by Theon, (MS. "2390") as cited by Larcher and Champollion Figeac, the epoch of *Menophres*, is ascertained by the testimony of Censorinus, chapters 18 and 21; he says that the 986th year of Nabonassar, in which he wrote, was the 100th of the canicular cycle of 1461 Egyptian years: the 1st year of that cycle, which may be called the 1462d of the preceding cycle, was consequently the 887th of Nabonassar, and the 1st of Nabonassar the 576th of that cycle, which began 575 Egyptian years before the epoch of Nabonassar, or as many tropical years wanting 139.3 days; and, this epoch having been determined to be ☉—746ʸ—30.4ᵈ (Collections for April, 1828), in true equinoctial time, the date was nearly

☉—1321ʸ+108.9ᵈ.

This determination is very simply and directly obtained from a comparison of the mean motions of Saturn and Jupiter, which agree perfectly with those of the modern tables, so as to make it impossible that they could belong to any other year than that which is assigned: the early eclipses, computed by Ideler and others, afford us still more precise confirmations of the dates.

It appears from Censorinus, that the canicular period began when the 1st Thoth was the 20th July. The number of years allotted to it seems to have been very simply deduced from the supposed length of the true year, as consisting of 365¼ days, without any knowledge of the distinction between the tropical and the sidereal year: and it commenced when the apparent heliacal rising of Sirius was on the first day of the Egyptian year; the sun being supposed to be about ten degrees below the horizon. Professor Ideler has shown (Halma's Ptolemy III., p. 31, 38) that this occurred on the 1 Thoth in — 1321 as well as in + 139, exactly at the interval of 1460 tropical years; but that in + 1599 it must have happened about two days later: and he very truly observes, that there was nothing in this phenomenon that could serve to establish or to correct the supposed length of the year, deduced, as it must have been, from the regular return of the seasons.

The nature of the heliacal rising of the stars is illustrated by a passage of Geminus (Halma, p. 57). "The heliacal risings of the stars are either true or apparent; the true are when the sun and star are at the same instant on the horizon;

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Year

but these are not visible, on account of the strength of the sun's light. The sun, however, moving gradually among the stars from west to east, the given star will rise every morning afterwards a little more and more before the sun; when it has become so remote from it as to be visible, the star is said to be at its apparent heliacal rising: and in this manner the risings are predicted and are observed." "It is a vulgar prejudice," he continues, (p. 67,) "to suppose that the rising and setting of the stars have any influence on the atmosphere: they are far too remote for the clouds to come within their reach. The weather has been observed at certain times of the year, and the places of the sun at these times having been noted, the rising and setting of the stars have been employed as marking those places and those seasons only: and a lighted beacon might as well be called the cause of a war, as the appearance of the stars the cause of a change of weather. And since the sun has been about 40 days in the neighbourhood of the tropic, about the time of the rising of the dog star, the coincidence serves to mark the hottest time of the year, without giving the dog star any claim to be the cause of heat: and in fact it is the time of the apparent heliacal rising that we remark: not that of the true rising, as it ought to be, if any immediate operation of the stars were concerned."

Mr. Champollion Figeac has attempted to go back to the era of Menophres, in order to bring down from it, by the testimony of miscellaneous authors respecting some facts of very high antiquity, the dates of the series of reigns enumerated by Manetho. But unless we prefer these authorities to that of Manetho himself, we gain nothing by this substitution. The name of "Menophres" cannot be identified with any kind of certainty among Manetho's kings: while the date of the reign of Darius is as well ascertained as that of the accession of Lewis the 14th: and this reign belongs as clearly to Manetho's 27th dynasty, as to Ptolemy's records of eclipses.

Egyptian year of Nabonassar.

1, Thoth (I.) 1; true noon at Alexandria. This is the general epoch of Ptolemy's tables, except those of the stars, which are reduced to the first year of Antonine. His mean solar time is reckoned from the true time of this epoch.

In order to proceed with regularity in the computation of the correct date of the epoch, it will be necessary to anticipate some of the observations of Hipparchus: premising also a table of the length of the true tropical year, beginning from the reign of Nabonassar, according to the numbers lately employed by Mr. Poisson, which afford us, for any number x of years beginning about this time, $365.2423854x$ —

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Egyptian year of Nabonassar.

$.000000033275x^2$, for the days that they contain. Hence, if we include in the variation that of the time of the true equinox, as shewn in the Supplement to the Nautical Almanac for 1828, we obtain the number of days wanting in the Egyptian years.

Egyptian years.	Days wanting of m. tr. years.		Corr. of true E.	Sum.
100	24.23854	(—.000333	—.01)	—.010
200	48.47708	.001331	.05	.051
300	72.71562	.002995	.07	.073
400	96.95416	.005324	.09	.095
500	121.19270	.008319	.12	.128
600	145.43124	.011979	.15	.162
700	169.66998	.016304	.17	.186
800	193.90832	.021296	.18	.201
900	218.14686	.026955	.19	.217
1000	242.38540	.033100	.20	.233
2000	484.77080	.133100	.20	.333
2500	605.96350	.207975	.19	.398

The principal observations of the vernal equinox, made by Hipparchus, were in the years

602, Mechir 27, 2h. before N.; $601^y\ 175.917^d$—145.512^d.
613, Mechir 29, 12h.; $612^y\ 178.5^d$ —148.176^d.
620, Phamenoth 1, 6h.; $619^y\ 180.25^d$ —149.870^d.

The first gives 30.405, the second 30.324, and the third 30.389, for the time of the vernal equinox in the first year of Nabonassar: the mean being 30.366. But the two latter observations being confirmed by their coincidence with those of the intervening equinoxes, they must be allowed to preponderate in some small degree, and we must call the most probable mean about 30.360, and the epoch

$$\odot_{\Upsilon} — 746^y — 30.36^d.$$

It can hardly be supposed, however, that this number is much more decidedly accurate than 30.40; but some further corrections might possibly be obtained from the early eclipses, if greater precision were of any importance.

1, Paophi (II.) 1, at 9½h., was consequently the eq. $\odot_{\Upsilon}$ —746^y.

27, Thoth (I.) 29, 2½ hours before midnight at Babylon was the middle of a total lunar eclipse, which lasted in the whole four hours. (Ptolemy, p. 95, Ed. B. p. 244, H.) The interval is 26 E. y. $28\frac{1}{8}\frac{1}{8}$ days, allowing for the difference of longitude; the days wanting 6.29; and the whole time elapsed $26^y\ 22.15^d$, making

$$\odot_{\Upsilon} — 720^y — 8.21^d.$$

Ideler has computed the time of this eclipse from Mayer's tables, and finds the beginning a minute later, the end six

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Egyptian year of Nabonassar.

minutes earlier than the observation recorded by Ptolemy. Bürg's tables agree much less accurately: but still later astronomers have corrected the node nearly in the manner that Ideler has suggested. The sun's true longitude is made by Ptolemy 354° 30′.

"This was the 1st year of Mardoc Empadus."

28, Thoth (I.) 18, at the midnight of Babylon, was the middle of a lunar eclipse of three digits. (p. 95, B. p. 245, H.) Now, 27 E. y. 17.46^d are 27 eq. y. 10.93^d; whence we have $\odot_{\Upsilon}$ —719^y—19.43^d.

Ideler makes the middle 48 minutes earlier than the recorded time, and the magnitude only 1½ digit. (H. IV. 172.)

28, Phamenoth (VII.) 15, 3½h. before midnight at Babylon, somewhat more than 6 digits on the moon's northern limb were eclipsed. (p. 95, B. p. 245, H. The date is 176.7^d later than that of the preceding observation, or $\odot_{\Upsilon}$ —719^y+157.3^d.

Ideler finds the time assigned to the middle, 12 minutes too early.

127, Athyr (III.) 27, 17h. true Alexandrian time, 16¾h. mean time, reckoned from the epoch of the tables, the middle of an eclipse of 3 digits on the moon's southern limb was observed at Babylon. (p. 125, B. p. 340, H.) Now 126 E. y. 86.7^d require a correction of 30.52^d, leaving 126^y 56.18^d, which makes $\odot_{\Upsilon}$ — 620^y+25.82^d.

Ideler finds the middle 1h. 4m. earlier, and the magnitude only 1½ digit.

The year was the 5th of Nabopolassar, consequently the 1st of Nabopolassar was the 123rd of Nabonassar.

219, 1st Cambyses. See 225.

225, Phamenoth (VII.) 17, 1 hour before midnight at Babylon, the moon was eclipsed half a diameter on the northern limb, (p. 125, B. p. 346, H.) For 224 E. y. 6m. 14 days, the correction is 54.24^d, leaving 142.16: $\odot_{\Upsilon}$ —522^y+111.60^d.

Ideler makes the time of the middle 11¼h.; the magnitude as observed.

This year was the 7th of Cambyses; whence the 1st of Cambyses was the 219th of Nabonassar.

246, Epiphi (XI.) 28, 10½h., Alexandrian time, the moon eclipsed ¼ of a diameter on the south side, according to the records employed by Hipparchus: the moon being near the apogee. The correction is 59.56^d, for 246 E. years, of which the interval wants 37.36^d. $\odot_{\Upsilon}$ —500^y—127.28^d.

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Egyptian year of Nabonassar.

P. 102, B. p. 269, H. Ptolemy observes that the date is 218 E. y. 309d. 23h. 12m. after the eclipse in the second year of Mardoc Empadus. Ideler finds the middle 12 minutes later than the observation, and the magnitude 2 digits only.

The year was the 20th of Darius, the successor of Cambyses; whence the last of Cambyses must have been the 226th of Nabonassar, which was also the eighth of Cambyses.

257, Tybi (V.) 3, 10h. 30m. true time at Alexandria, or 10h. 15m. mean time reckoned from the epoch, the moon was eclipsed 3 digits (p. 102, B. p. 267, H.): the 31st Darius I. Correction, 61.99d. $\odot_{\Upsilon}$ −490y. +30.09d.

Ideler makes the middle 35 minutes earlier, the magnitude 1 digit (H. IV. p. 177).

316, Phamenoth (VII.) 20-21, (p. 62, B. p. 162, H.) The summer solstice, roughly observed by Meton and Euctemon, is recorded as having occurred when Apseudes was archon of Athens, in the morning of the 21st Phamenoth: from this observation to that of Aristarchus in the 50th year of the first period of Calippus, according to Aristarchus himself, there were 152 years; and this 50th year was the 44th from the death of Alexander: it was 419 years earlier than that of Ptolemy made in the 463rd year after Alexander: so that from Meton to Ptolemy there were 571 years. Now the 476th of Nabonassar is called the 52nd from the death of Alexander (p. 252, B.); and the 468th would be the 44th; whence, deducting 152, we have 316; and the correction 76.27d, giving $\odot_{\Upsilon}$ −431y+94.12d.

The interval between the vernal equinox and the solstice, as assigned by Hipparchus and Ptolemy, was $94\frac{1}{2}$ days: at present it is 92.9.

The first year of Calippus must have been *about* the 419th of Nabonassar. See 547.

The names of the archons, mentioned by Ptolemy, are found in their proper places in the Anonymous Catalogue of the Olympiads, not improbably compiled by Africanus, and published in Scaliger's Eusebius.

366, Thoth, (I.) 26-7, (p. 105, B. p. 275, H.) According to Hipparchus, a lunar eclipse was observed at Babylon, of which the middle was apparently $18\frac{1}{2}$ hours, "correctly" $18\frac{1}{4}$, after the Alexandrian noon of the 26th Thoth. $\odot_{\Upsilon}$ −381y−92.98d.

This was in the 6th Athenian month Posideon, near the winter solstice: Phanostratus being archon.

366, Phamenoth (VII.) 24, (p. 105, B. p. 276, H.) A lunar

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eclipse observed at Babylon; the middle at 8h. 15m. Alexandrian mean time apparently; but correctly at 7h. 50m.: the whole duration about 3 hours. ☉/♈ —381^y+84.59^d.

Phanostratus was still archon: the month being Scirrhophorion, which was the 12th of the Athenian year, preceding the summer solstice.

Both these eclipses are mentioned in the Catalogue of the Olympiads, as having occurred in the 394th Olympic year, which must therefore have commenced about ☉/♈ —382^y+94^d, and ended about ☉/♈—381^y+94^d: and, deducting 393, the first Olympic year began ☉/♈ 775^y+94^d: so that we may find the equinoctial year by deducting 776 from the Olympic year, and adding 776 to the equinoctial date at midsummer, we have the corresponding Olympic year, which begins about that solstice: for instance, at the midsummer of 1828, we have the beginning of the Olympic year 2604: or, according to the Connoissance des Tems, in July, 1828; and indeed Ptolemy mentions a solstice as occurring towards the *end* of an Athenian year.

367, Thoth (I.) 16, (p. 106, B. p. 278, H.) The middle of a lunar eclipse observed, at Babylon, at 10h. 10m. apparent, or 9h. 50m. correct Alexandrian time: the interval being 366 E. y. 15.4 days: correction 38.62^d. ☉/♈ —380^y—103.58^d.

This was in the month Posideon the earlier, Evander being archon at Athens.

418. The first year of the first period of Calippus. The Catalogue of the Olympiads, CXII. 2, has the "Battle of Arbela: beginning of the periods of Calippus of Cyzicum." The year of Calippus probably began with the Olympic or Athenian year: and the 50th ended in 468; consequently the first ended in 419. See 597.

425, Thoth 1. The first year after the death of Alexander; begins. See 316. 552. ☉/♈— 322^y—133.03^d.

438. The first year of the "Chaldean era."—See 504. Of this era little or nothing more is known.

454, Paophi (II.) 16, (p. 171, B. vol. 2, p. 26, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, on the 25th of Posideon, at the beginning of the 10th hour of the night, that the moon exactly touched, with her northernmost point, the northern star in the forehead of the scorpion: the longitude of the star, reckoned from the autumnal equinox, being 32°, and its latitude

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1° 20′ N. The year was the 454th of Nabonassar, the days elapsed 45.62: the correction 109.69, giving ☉ —293ᵛ—94.43ᵈ.
♈

454, Tybi (V.) 5, (p. 170, B. vol. 2, p. 23, H.) Timocharis writes that he observed at Alexandria, in the 36th year of the first period of Calippus, the 15th of Elaphebolion, at the beginning of the 3rd hour of the night, that the moon touched Spica with her eastern limb, the star cutting off exactly one third of a diameter on the north: the year being the 454th of Nabonassar: the star's longitude from the tropic of Cancer being 82° 20′; its latitude 2° south: the time Tybi 5, 8h.
☉— 293ᵛ—15.72ᵈ.
♈

464, The first year of Dionysius. See 476..507. This astronomer named his months from the signs of the zodiac, and of course employed the true length of the year, as far as it was ascertained. He is said to have allotted to it 365d. 5h. 49m.; and to have made it begin the 26th June; but perhaps without any very good authority; for his determination of the year could scarcely have been unknown to Ptolemy. This was the first year of Ptolemy Philadelphus.

465, Athyr (III.) 29, (p. 169, B. vol. 2, p. 21, H.) Timocharis writes that he observed in Alexandria, the 47th year of the first Calippic period of 76 years, on the 8th of Anthesterion, or the 29th of the Egyptian month Athyr, 3½ hours before midnight, the moon in ♉ 0° 20′; her southern half occulted the following third or half of the Pleiades: the extremity of the Pleiades being in ♈ 29½°, and in nearly 3° 2′ N. lat.
☉ —282ᵛ—54.35ᵈ.
♈

466, Thoth (I.) 7, (p. 170, B. vol. 2, p. 24, H.) Timocharis continues, that in the 48th year of the same Calippic period of 76 years, on the 26th of Pyanepsion, which was the 7th of Thoth, about 14½ h., the moon, just after her rising, touched the star Spica at her northernmost limb: the latitude of the star was 2° S.; its longitude 172½°. These two observations of Spica give the precession 10′ in 12 years, as they ought to do, according to more modern experience. ☉ — 281ᵛ—136.34ᵈ.
♈

468, (p. 62, 63, B. p. 162, 163, H.) Aristarchus observed the summer solstice at the end of the 50th year of the first Calippic period; that is, according to Hipparchus, 152 years after Meton and Euctemon, or in the 44th from the death of Alexander, which was the year 468 of Nabonassar. See 316. About ☉ —279ᵛ+94ᵈ.
♈

476, Athyr (III.) 20, (p. 252, B. vol. 2, p. 226, H.) In Dionysius's 13th year, the 25th of his month Aegon, the planet Mars came close to the northernmost star in the forehead of

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the scorpion; this was in the 52nd year after the death of Alexander, or the 476th of Nabonassar; the 20-21st of the Egyptian month Athyr, toward sunrise: the star being in ♏ 2° 15′. ☉ ♈ — 271ᵈ — 65.62ᵈ.

476, Mesore (XII.) 17. (p. 242, B. vol. 2, p. 205, H Timocharis records an observation made in the 13th year of Philadelphus, on the 17-18th of Mesore; Venus passed exactly over the star opposite to the forerunner of Vindemiator, which is the star following the star at the end of the southern wing of Virgo, the year being the 467th of Nabonassar; the time near sunrise. ☉ ♈ — 271ᵈ + 201.38ᵈ.

It follows that the first year of Philadelphus was the 464th of Nabonassar, or the 40th after Alexander. The astronomers seem not to have continued to date from the epoch of Ptolemy Soter so long as the medals.

484, Thoth (I.) 18. (P. 237, B. vol. 2, p. 187, H.) In the 21st year of the era of Dionysius, which was the 484th of Nabonassar, on the 22d of the month which he calls Scorpion, or the 18-19th of the Egyptian month Thoth, in the morning: the planet Mercury was at the distance of the moon's diameter from a line passing through the northern and the middle star in the Scorpion's forehead, and was two diameters to the north of the northernmost. ☉ ♈ — 263ᵈ — 129.56ᵈ.

486, Choeac (IV.) 17. (p. 231, B. vol. 2. p. 168, H.) In the year called the 23d of Dionysius, the 27th of Hydron, the planet Mercury was three diameters of the moon to the northwards of the bright star in the tail of Capricorn. The year was the 486th of Nabonassar; Choeac 17-18, in the morning. ☉ ♈ — 261ᵈ — 41.05ᵈ.

486, Phamenoth (VII.) (p. 232, B. vol. 2, p. 169, H.) In the 23rd year of Dionysius, the 4th of Tauron, in the evening, Mercury was at the distance of 3 moons from the line drawn through the bull's horns, or in ♐ 23° 2′; the year being the 486th of Nabonassar: the mean sun being in ♈ 29½°: the time was "Phamenoth, the evening of the 30th to the 1st:" this must have been the evening between the 30th of Mechir and the 1st of Phamenoth, in order that the sun's longitude may have been less than 30°: or ☉ ♈ — 261ᵈ + 31.6ᵈ.

486, Payni (X.) 30. (p. 232, B. vol. 2, p. 170, H. In the 24th of Dionysius, the 28th of Leonton, in the evening; Mercury preceded Spica, according to Hipparchus's reckoning, a little more than 3°; being in 19½° of ♍ ☉ ♈ — 261ᵈ + 151.6ᵈ.

491, Pharmuthi (VIII.) 5. (p. 232, B. vol. 2, p. 169, H.) In the 28th year of Dionysius, the 7th of Didymon in the evening,

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Mercury was in a line with the heads of the Twins, $1\frac{2}{3}$ moons to the south of the southernmost, or in ♊ 29° 20′.

☉ —256^y +65.39^d.

504, Thoth (I.) 27. (p. 232, B. vol. 2, p. 171, H.) In the 67th year according to the Chaldeans, on the 5th of Apellaeus, Mercury was in ♏ 2° 20′: this was the 27-8th of Thoth, 504 N. towards the morning. ☉ —243^y—125.55^d.

Hence the first Chaldean year must have been the 438th of Nabonassar. Apellaeus is the second of the Macedonian months; and if Dius the first had 30 days, this Macedonian year must have begun about 159$\frac{1}{2}$ days before the vernal equinox; if 29, 158$\frac{1}{2}$.

507, Epiphi (XI.) 17. (p. 261, B. vol. 2, p. 263, H.) In the 47th year of Dionysius, the 10th of Parthenon, Jupiter eclipsed the star called the southern ass, near the nebula of Cancer, in ♋ 11° 20′, the 17-18th of Epiphi in the morning, the 83d year after the death of Alexander. ☉ —240^y+163.82^d.

512, Thoth (I.) 9. (p. 232, B. vol. 2, p. 170, H.) In the 75th year according to the Chaldeans, the 14th of Dius, Mercury was above the southern star of Libra, half a cubit, or in ♎ 14° 6′: this was the 512th of Nabonassar, the 9-10th of Thoth in the morning. ☉ —235^y—145.39^d.

The 1st of Dius and of the Macedonian year, was here consequently about 158$\frac{1}{2}$ days before the equinox: so that if Dius had 29 days, there were exactly 8 correct years from the beginning of the 67th to that of the 75th Chaldean year. See 504.

519, Tybi (V.) 14. (p. 269, B. vol. 2, p. 288, H.) In the 82d year of the Chaldeans, the 5th of Xanthicus, in the evening, Saturn was below the southern shoulder of the Virgin 4 digits: this was in the evening of the "12 Tybi, the 519th of Nabonassar;" but, for 12, Ideler and Halma read 14.

☉ —228^y—22.38^d.

If the five Macedonian months preceding Xanthicus contained 147 days, the 5th of this month was the 152d of the year, which must have begun 173$\frac{1}{2}^d$ before the vernal equinox, instead of 158$\frac{1}{2}$; that is, 15 days earlier than in the year 512.

547, Mesore (XII.) 16. (p. 106, B. p. 279, H.) An eclipse of the moon, quoted by Hipparchus, was observed at Alexandria, in the 54th year of the second Calippic period, on the 16th of the Egyptian month Mesore: the middle was 5$\frac{1}{2}$ hours before midnight, 546^y 345^d 6$\frac{1}{2}^h$ from the epoch. ☉ —200^y+182.74^d.

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The 51st year of this Calippic period *began* therefore about the 9th Egyptian month of 544 N., that is, soon after the summer solstice of that year; which was 76 years later than 468, the date of the solstice observed by Hipparchus, at the end of the 50th Calippic year of the first period: the beginning of which was 50 years earlier, or in 418 of Nabonassar.

548, Mechir (VI.) 9. (p. 106, B. p. 280, H.) In the 55th year of the same period, the middle of a total lunar eclipse was $547^y\ 158^d\ 13\frac{1}{3}^h$ after the epoch, or $\odot_{\Upsilon} -199^y - 4.24^d$.

The interval from the last eclipse, according to Hipparchus, was $178^d\ 6^h$; according to Ptolemy, $178^d\ 6^h\ 50^m$.

548, Mesore (XII.) 5. (p. 106, B. p. 281, H.) A second total eclipse of the moon occurred in the same 55th year of the second Calippic period, on the 5th of Mesore: the middle, according to Hipparchus, was at $14\frac{1}{2}$, simply; or accurately, reckoning by mean time, at $13\frac{3}{4}^h$, giving $547^y\ 334^d\ 13\frac{3}{4}^h$ from the epoch, and an interval of $176^d\ \frac{2}{5}^h$ from the time of the preceding eclipse, that is, $\odot_{\Upsilon} -199^y + 171.78^d$.

There can be no ambiguity respecting the succession of the first and third of these eclipses, which happened at the distance of a lunar year from each other, and which must naturally have happened in two successive years of any system of chronology. But it is much less intelligible, that the second eclipse should be referred to the latter rather than the former of the Calippic years, which must be supposed to have begun about 94^d after the vernal equinox of —199, while the eclipse happened a few days before the equinox; though certainly in the same Egyptian year. There cannot well be an error in the manuscripts; because the years are expressly called the same.

552, Mechir (VI.) 18. The date of the Pillar of Rosetta. The 476th of Nabonassar being the 13th of Philadelphus, the 38th, or last of this prince must have been the 501st N.; the 25th of Evergetes the 526th; the 17th of Philopator the 543d, and the 9th of Epiphanes the 552d. $\odot_{\Upsilon} -195^y + 4.2^d$.

The same inscription bears the date of the 4th of Xanthicus, which was probably the 151st of the Macedonian year, and the beginning of this year was about 154 days before the vernal equinox: while in 512, that is 40 years before, it had begun 158 days before the equinox: the difference amounting but to 4 days, which is probably less than the error that would attend any other date that could be substituted: and Mr. St. Martin's attempt to prove, that the year of the young

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king began with the 15th of his father, appears to be completely unsuccessful. Dr. Young seems to have been too hasty in allowing the opinion of this ingenious antiquary to influence his dates of the reigns of the Ptolemies in this particular. (Discoveries, p. 143.)

The perfect agreement of the Macedonian year, at least as observed by the "Chaldeans," in 504 and 512 of Nabonassar, with the true tropical year, leads us at once to suppose, that they must have retained the very ancient mode of intercalation which consisted in inserting three months in each "octaëterid:" and the example of the year 519, when the Macedonian year began 15 days earlier than it must have done in 520, shews that there must have been an intercalary month at the end of 519, though there seems to be but 26 days left for it. The precise order of the intercalations has not been fully explained in any good authority: and it is certain that it must have varied greatly among the different nations of the Greeks: for we have the direct testimony of several historians, and particularly of a letter of Philip, quoted by Demosthenes, to prove that the Macedonian names of the months were employed with considerable variations in Macedon and at Corinth. But the best account of these periods is found in Geminus, the author of the Introduction to the Phenomena. (Halma's Ptolemy, vol. 3, p. 44.)

"The first chronological period employed by the ancients was the Octaëterid, which contains 99 months, 3 of them intercalary, and 2924 days. The solar year containing $365\frac{1}{4}$ days, and the lunar 354, they observed, that the lunar year was $11\frac{1}{4}$ days shorter than the solar, and they inquired what multiple of this time would give them complete months. Now, 8 times $11\frac{1}{4}$ are 90 days, or 3 months: and these months they introduced in the 3d, 5th, and 8th years of each cycle: leaving two years unaltered between two of the pairs of intercalations, and one between the other pair: and since two lunar months make 59 days, they reckoned the months alternately of 29 and 30 days, or deficient and complete, as they were called.

"The octaëterid, thus constituted, agreed sufficiently well with the course of the sun, but not so accurately with that of the moon: for the true month consists of $\frac{1}{3}\frac{1}{3}$ of a day more than $29\frac{1}{2}$, so that the 99 true months made $2923\frac{1}{2}$ days: while the 8 solar years gave only 2922 days: and the lunar period was a day and a half greater than the solar, two octaëterids wanting 3 days of the corresponding 198 months: of course, in 20 octaëterids, the difference amounted to a month; and it was necessary to omit an intercalary month once in 160 years, and to make only 29 instead of 30 intercalations in that period.

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"These proportions, however, are still in want of further correction, and instead of omitting an intercalation in 20 octaëterids, it is more accurate to omit one in 19: and instead of 3×19 or 57 intercalations in this time, to make only 56, that is 7 in each period of 19 years.

"On this last correction the periods of [Meton,] Euctemon, Philippus, and Calippus, were founded. They first took the solar year as containing 365 $\frac{5}{19}$ days, making 6940 days in 19 years, and of the 235 months in this period they made 125 complete and 110 defective; the complete and defective months not being always alternate: and 110 being [about] the 63d part of 6940, they left out one day of a complete month every 63d day of the period. Calippus afterwards found that the year, thus measured, was $\frac{1}{76}$ of a day too short: he therefore established a period of 76 years, in which he corrected the error by dividing it into 940 months, of which 28 are intercalary; the whole containing 27759 days."

This arrangement of Calippus was admirably adapted for preserving the order of the true lunar months: but it must have deviated very considerably from that of the solar years; and we have no positive evidence of the manner in which the seven intercalary months were distributed among the 19 years into which each quarter of the period was divided.

The same period of nineteen years is still of considerable use in modern chronology: for in the present century, if we divide the date of the Christian year by 19, multiply the remainder by 11, and divide by 30; the last remainder will be the EPACT, or the moon's supposed age on the first of January; and the former remainder, increased by 1, will give the GOLDEN NUMBER. Thus in 1828, the golden number is 5, and the epact 14.

But to return to the Pillar of Rosetta; it is perfectly true, that the agreement of the two dates would be more satisfactory, according to the evidence of 504 and 502 N. if we supposed the time 3 years earlier, as Mr. St. Martin has done. For at those dates the Macedonian year began 158 days before the vernal equinox; and if it had done the same in 552, as we should expect, the date would have been the 8th of Xanthicus: in 551, since an intercalation must have intervened, as in 519, the date of the same Egyptian day would have been 19 days later, or the 27th; the year before, the 16th; and in 549, probably about the 5th of Xanthicus, instead of the 4th. But this analogy is by no means sufficient to make it probable, that the real 6th year of Epiphanes should have been called the 9th: and we may oppose to it the direct inference from the later date of the year 519, in which the 5th of Xanthicus was 22 days before

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the vernal equinox, and according to the regular observance of the octaëterid, this must probably have happened again in the year 551: and to the 5th of Xanthicus in 552 there must have been $354+29=383$ days, or 18 days above the solar year: which deducted from 22, leaves four days for the date of the 5th of Xanthicus before the vernal equinox, or 5 days for that of the 4th: while the Egyptian date of Ptolemy gives us $4\frac{1}{4}$: and no greater perfection can reasonably be descried in such a coincidence: indeed we have only to suppose the intercalary month to have contained 30 days, which is perfectly admissible, to have the 4th of Xanthicus, instead of the 5th, for the synonym of the 18th of Mechir.

The knowledge, which we have thus acquired of the Macedonian calendar, will enable us to form a satisfactory estimation at least, if not a certain demonstration of the date of the death of Alexander, which was clearly in the Egyptian year 424 of Nabonassar, and which, as Plutarch informs us, on the authority of the official journal of his illness, happened on the 28th of the month Daesius, which was the eighth month of the year, and the day the 234th. Now, if the Macedonian year began 158 days before the vernal equinox of 504, it probably did the same in 424, and the former year beginning about $\odot_{\Upsilon} - 243^{y} - 158^{d}$, the latter must have begun about $\odot_{\Upsilon} - 323^{y} - 158^{d}$, and the day in question must have been about $\odot_{\Upsilon} - 323^{y} + 76^{d}$: that is, in the common language of chronologers, about the 9th of June, 324 B. C. This date agrees sufficiently well with the season of the year assigned by an ancient author, quoted by Mr. St. Martin, to the death of Diogenes, which is supposed to have happened on the same day with that of Alexander: but even if it was on the 22d of June, as Mr. St. Martin supposes, it could scarcely have been on his road to the Olympic games, that Diogenes died. The intercalary month this ingenious critic thinks the "Dioscorus" mentioned in the Maccabees. Plutarch tells us, that Alexander was born on the 6th of the month of Loüs, which was the tenth of the Macedonian year; and this date agrees well enough with the story of Philip's receiving an account of a victory at the Olympic games, and of the birth of his son on the same day.

574, Phamenoth (VII.) 27. (p. 142, B. p. 389, H.) In the 7th year of Philometor, which is the 574th of Nabonassar, the 27-8th of Phamenoth, the moon was eclipsed to the extent of 7 digits on the northern limb; the interval from the epoch to the middle of the eclipse being $573^{y}\ 206^{d}\ 14^{h}$ mean time in Alexandria. $\odot_{\Upsilon} - 173^{y} + 37.51^{d}$.

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The last year of Philopator having been 543 N., that of Epiphanes 567 N., the 7th of Philometor must have been 574 N.: so that the lengths of the reigns of these kings assigned by the chronologers is fully confirmed by the authority of Ptolemy, as well as by that of the manuscripts of the Cholchytae still existing at Turin.

586, Mesore (XII.) 30. (p. 60, B. p. 156, H.) Hipparchus says that in the 17th year of the third Calippic period, the autumnal equinox was observed the 30th of Mesore, about sunset.

$\odot_{\Upsilon} - 161^{y} + 187.0^{d}$.

The interval 187 days agrees with the direct observation of Ptolemy. (p. 72, B.)

The autumnal equinox of the first year of this period must have been in 570 N. We have already seen that Mesore 547 was in the 54th year of the second period, and Mesore 570 would have been in the 77th of that period, or the 1st of the succeeding.

589, Epagomenae (XIII.) 1. (p. 60, B.) Three years afterwards, that is, in the year 20, the equinox was at, on the 1st of the Epagomenae in the morning, $\odot_{\Upsilon} - 158^{y} + 186.9^{d}$.

590, Epagomenae (XIII.) 1. In the 21st year the equinox was observed at the 6th hour. $\odot_{\Upsilon} - 157^{y} + 186.9^{d}$.

601, Epagomenae (XIII.) 3-4; after 11 years, in the 32d year of the period, the autumnal equinox was observed at midnight, the 178th year after Alexander, 285 years before the 9th of Athyr in 463 after Alexander: the observation was made with great care. $\odot_{\Upsilon} - 146^{y} + 186.87^{d}$.

602, Mechir (VI.) 27. (p. 62, B. p. 154, H.) Hipparchus says, that the vernal equinox was very accurately observed in the 32d year of the third period of Calippus, on the 27th of Mechir in the morning, about the 5th hour: the year being the 178th after the death of Alexander, which is the 602d of Nabonassar. $\odot_{\Upsilon} - 145^{y} + .05^{d}$.

Ptolemy says that this observation was 285 years before that of the 7 Pachon, 463 after Alexander: this must therefore have been subsequent to the autumnal equinox last mentioned, which he refers to the end of the same Egyptian year after the death of Alexander; and there must either have been a mistake in some of the numbers, or Ptolemy must have reckoned the year after the death of Alexander from the summer. The error has been already corrected by making the dates of the autumnal equinoxes from 586 to 601, a year earlier than would be inferred from the year of

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Alexander: and it has been found that the date of the Calippic period becomes correct 686 N. We find also that both these equinoxes happened 235 Egyptian years and 70 days before those of Athyr (IV.) and Pachon (IX.) of the 3rd of Antonine, and this could only have been true, if one was at the end of 601, the other in the middle of 602.

602, (p. 61, B.) Hipparchus found the longitude of Spica 186° 30′.

602, Epagomenae (XIII.) 4. (p. 153, H.) After a year the autumnal equinox of Calippus's 33d year was on the 4th of the Epagomenae in the morning. ☉ ♈ —145^y+186.88^d.

603, Mechir (VI.) (p. 60, B.) The vernal equinox, according to Hipparchus, was observed very nearly at intervals of 365¼ days. ☉ ♈ —144.00^y.

604, Mechir (VI.) ☉ ♈ —143.00^y.

605, Mechir (VI.) ☉ ♈ —142.00^y.

605, Epagomenae (XIII.) 4. (p. 60, B. p. 153, H.) The autumnal equinox was observed in the evening. ☉ ♈ —142^y+186.9^d.

606, Mechir (VI.) Vernal equinox. ☉ ♈ —141.00^y.

607, Tybi (V.) 2. (p. 142, B. p. 390, H.) In the 37th year of the third Calippic period, the middle of a lunar eclipse observed at Rhodes, was 606^y 121^d 10^h 10^m after the epoch, both in apparent and in correct time, or ☉ ♈ —140^y—55.65^d.

607, Mechir (VI.) (p. 60, B.) Vernal equinox. ☉ ♈ —140.00^y.

613, Mechir (VI.) (p. 60, B. p. 156, H.) In the 43d year of the third Calippic period, the observation of the vernal equinox was made at midnight of the 29-30th of Mechir, agreeing with the time of the observation made 11 years before. ☉ ♈ —134^y+0.03^d.

614 . . 620, (p. 60.) The agreement of the equinoxes with the regular interval of about 365¼ days was observed in each of these years by Hipparchus, about ☉ ♈ —133.0^y to ☉ ♈ —127. 0^y.

620, Phamenoth (VII.) 1. (p. 60, 63, B. p. 163, H.) The equinox was observed about sunset, that is 1¼d. later than the observation made 7 years before, in the 43d year of the period. ☉ ♈ —127.00^y.

620, (p. 167, B. vol. 2, p. 12, 13, H.) In the 50th year of the third Calippic period, the longitude of the Lion's heart, according to Hipparchus, was 29° 50′. Ptolemy made it 2° 40′ more in the 2d year of Antonine.

620, Epiphi (XI.) 16. (p. 111, B. p. 295, H.) Hipparchus found

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Egyptian year of Nabonassar.

at the interval from the epoch of $619^y\ 314^d\ 17^h\ 50^m$, apparently, but accurately 45^m, the distance of the sun from the moon 86° 15′. $\odot_{\Upsilon} - 127^y + 134.51^d$.

621, Pharmuthi (VIII.) 11. (p. 112, B. p. 299, H.) Hipparchus relates, that he observed at Rhodes the true distance of the sun and moon, 313° 42′ very nearly, $620^y\ 219^d\ 18\frac{1}{3}^h$, apparently, but correctly 18^h, after the epoch $\odot_{\Upsilon} - 126^y + 39.28^d$.

621, Payni (X.) 17. (p. 114, B. p. 304, H.) In the same year, 197 after the death of Alexander, Hipparchus observed in Rhodes the moon's longitude 20° of ♌, both apparently and truly, for she had then no parallax in longitude: the time was $620^y\ 286^d\ 4^h$, apparently, but correctly $3\frac{2}{3}^h$. after the epoch. $\odot_{\Upsilon} - 126^y + 105.66^d$.

719. The first year of Augustus, (p. 79, B. p. 204, H.) From the 1 Augustus to the 17 Adrian, the interval is 161 Egyptian years: from the epoch to the 17 Adrian, 879: this year was therefore the 880th of Nabonassar, and the first of Augustus the 719th.

723. Hence the 5th of Augustus was the 723d of Nabonassar. It was in this year, as we are informed by the fragment of the emperor Heraclius, published in Dodwell's Dissertationes Cyprianicae, 1684, (p. 111.) that the Greeks of Alexandria adopted the Julian system of intercalation: and "the number of days added is found by dividing the number of years elapsed from the 5th of Augustus, and neglecting the remainder." This year began with the 28th, or rather the 29th of August, which was the 1st of Thoth: and in the August of the year *preceding* each bissextile, the Alexandrians reckoned 6 Epagomenae, instead of 5. In Halma's Ptolemy, vol. 3, p. 9, there is a note of Logothetes, from a manuscript in the king's library at Paris, which tells us that the tetraëterids of the Alexandrian year are reckoned from the beginning of the 6th year of Augustus: the bissextile having been introduced at the time of the taking of Alexandria by that emperor. See 1112.

The 1 Thoth 723 was $\odot_{\Upsilon} - 24^y - 205.2^d$.

$= \odot_{\Upsilon} - 25^y + 160.0^d$.

This is about 27 days before the autumnal equinox. It has been generally admitted that the 1st Thoth of this year was the 29th of August. The words of Heraclius are, "the Alexandrians call the first month Thoth, which is

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Egyptian year of Nabonassar.

September, comprehending three days of August:" and the 29th would give but two days of August, and would make the autumnal equinox the 25th or 26th of September. The calendar of the stars attributed to Ptolemy (Halma, v. 3, p. 21,) has, indeed, an interpolation of a Roman, after the 1st Thoth, "according to *our* date, the 29th of August:" and the autumnal equinox is marked on the 28th Thoth: the vernal the 26th of Phamenoth; the summer solstice the 1st Epiphi; the winter the 26th Choeac: agreeing sufficiently well with the reduction from Ptolemy; for 205 days from the 1st Thoth give us the 26th of Phamenoth. Logothetes, and the other later chronological fragments published by Halma, *agree* in making the 29th of August the 1st of Thoth.

840, Tybi (V.) 2. (p. 170, B. vol. 2, p. 22, H.) Agrippa relates that he observed in Bithynia, in the 12th year of Domitian, the 7th of "their month Metroüs," an occultation of the southern following part of the Pleiades; whence the true place of the moon is made 3° 7′ ♓, the date being the 840th year of Nabonassar, 2d Tybi, $6\frac{2}{3}^h$ apparent time, $6\frac{1}{4}^h$ correct time.

☉ ♈ +93^y—112.23^d.

The 1st of Domitian was therefore 829 N.

883, Athyr (III.) 13. (p. 332, H.) Ptolemy observed the moon's transit in the 20th of Adrian, the 13th Athyr, just before sunset, 5h. 50m. after noon: the altitude of her centre being 50° 55′; whence the parallax is found 50′ 55″: the interval from the epoch was apparently 882y. 72d. 5h. 50m., but correctly 5h. 20m.

☉ ♈ +136^y—171.69^d.

In this computation the latitude of Alexandria is made 30° 58′, instead of 31° 12′: and it is inconceivable how an error of such magnitude can have been committed by astronomers so numerous and so accurate as those of the school of Alexandria.

1112, Phamenoth (VII.) 6. (Theon, p. 284, 277, 281, B.) An eclipse of the moon was observed by Theon the commentator, $6\frac{1}{10}$ hours after noon of the 6th Phamenoth, or $7\frac{1}{10}$ hours apparent time: the moon being in ♓ 28° 15′ 10″.

☉ ♈ +365^y—113.9^d.

This was "the 31st year of Diocletian, according to the Alexandrians, in the month of Athyr; but according to the Egyptians, the 31st year, in the month of Phamenoth." "The conjunction which took place in the month Thoth, was on the 24th, according to the tables, and reckoning back 97 for the difference of the years, we have the 22d

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Egyptian year of Nabonassar.

Payni of the preceding year for the Alexandrian date, since $24+365-97=389-97=292$." The Alexandrian year having been introduced in 723 of Nabonassar, we have $1112-723=389=4\times97\frac{1}{4}$. And in the same manner the 6th Phamenoth, deducting 97 days, gives the 29th of Athyr, which was the Alexandrian time of the eclipse. The preceding conjunction was, according to the tables, on the 21st Mechir.

It follows that the years of Diocletian are found by deducting 1031 from those of Nabonassar, and that the first of Diocletian was 1032 of Nabonassar. Heraclius says that there were 313 from the 1 Augustus, to the 1 Diocletian, and $719+313=1032$.

We are informed in the same chapter of Theon, (p. 280,) that the "table of cities" gives the longitudes East from the "Fortunate islands;" and we are directed to take out of it the difference of the longitude of a given place from that of Alexandria, in order to find the time of that place.

In Heraclius's example of Alexandrian time for the 77th of Diocletian, the time reckoned from the 5th of Augustus is 385 years, or $4\times96\frac{1}{4}$, and 96 days are deducted. P. 111. See 723.

1223, Athyr (III.) 21. (Halma, vol. 3, p. 11.) The 192d year of Diocletian, the 21st Athyr, the moon was observed by Thius at Athens to pass over Venus, in 13° ♑, and 48° from the sun. This would be $\odot_{\mathcal{V}}^{\mathcal{D}}$ $+477^{y}-246^{d}$.

But the longitude of Venus being 283°, that of the sun should have been 235°, or 331°, which it could not be 246 days before the equinox. The time must therefore have been Alexandrian, that is, 125 days later, or $\odot_{\mathcal{V}}^{\mathcal{D}}$ $+477^{y}-121^{d}$.

$= \odot_{\mathcal{V}}^{\mathcal{D}}$ $+476^{y}+244^{d}$.

and the sun must have been behind Venus. The other observations of Thius are probably recorded in the same time.

1245, Pachon (IX.) 6. (Halma, vol. 3, p. 10.) Heliodorus observed in the 214th year of Diocletian, the 6-7th Pachon, the second hour of the night, Mars in perfect contact with Jupiter. The interval from the epoch was 1244^{y} and either 245.33^{d}. or 375.33^{d}. E. T. $\odot_{\mathcal{V}}^{\mathcal{D}}$ $+498^{y}-38.1^{d}$.

or A. T. $\odot_{\mathcal{V}}^{\mathcal{D}}$ $+498^{y}+91.9^{d}$.

1250, Mechir (VI.) 27. (Halma, vol. 3, p. 10.) Heliodorus observed in 219 of Diocletian, an occultation of the planet

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Egyptian year of Nabonassar.

Saturn by the moon, the 27-8th Mechir, a little after the 4th hour of the night, the middle being about 5 hours after sunset: the emersion was at the middle of the enlightened part of the moon. Either E. T. ☉ ♍ +503^y—156.3^d.

or A. T. ☉ ♍ +503^y— 24.3^d.

1256, Thoth (I.) 30. (Halma, vol. 3. p. 11.) Thius observed the passage of Jupiter 3 digits to the North of Regulus, the 225th of Diocletian. The 133 days of intercalation make this the 163d day of the old Egyptian year, and the equinoctial date ☉ ♍ +509^y—182.0^d.

1256, Phamenoth (VII.) 15. (Halma, vol. 3, p. 11.) Thius found that the moon in 16½° ♉ must have occulted the Hyades in the day time: 225 of Diocletian. ☉ ♍ +509^y—6.2^d.

1256, Payni (X.) 29. (Halma, vol. 3, p. 11.) Thius observed that soon after sunset the planet Mars was near to Jupiter 1 digit to the west: in the situation which the tables indicated for the 23d of the same month: the year was the 225th of Diocletian. ☉ ♍ +510^y+98.3^d.

1257, (Halma, vol. 3, p. 12.) In 226 after Diocletian, Thius found that Venus was 20 digits before Jupiter . . . . and on the 29th. . . 10 digits behind him, in the same latitude: while the ephemerides made the conjunction on the 30th: Bouillaud says, of Mesore.

The year began in Alexandrian time ☉ ♍ +511^y—201^d.

the 30th Mesore, noon, ☉ ♍ +511^y+158^d.

Dates *from the Catalogue of* Olympiads.

Olympiadic year. Solstitial date of the beginning.

In Scaliger's edition of Eusebius, there is a Catalogue of the Olympiads, among the Collections not translated, which has every appearance of high authenticity: the author was acquainted with the principal astronomical occurrences which are mentioned by Ptolemy, and he has introduced many of them in their proper places, at intervals agreeing with those which are assigned by Ptolemy: he seems to have been a person of correct judgment, and he was a Christian, though too fond of recording fictitious prodigies. There is great reason to suppose that he was no other than Africanus, to whom Scaliger himself attributes the more meager catalogue of Oympic victors.

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Olympiadic year.		Solstitial date of the beginning.
	Troy taken by the Greeks. See 692. The beginning of Grecian history. About	☉ ♑ —1016
1.	Establishment of the Olympic epoch. See 366 N.	☉ ♑ —775
6. p. 313,	Ol. II. 2. Birth of Romulus and Remus.	☉ ♑ —770
23.	Ol. VI. 3. "Rome founded according to some authors."	
25.	Ol. VII. 1. Rome founded.	☉ ♑ —751
	This date is confirmed by Dionysius and others. Tarutius, the friend of Varro, as quoted by Plutarch, makes the birth of Romulus the 21st Thoth following the 23d Choeac, in the 1st year of the IId Olympiad, and says, that Rome was founded the 9th Pharmuthi, VI. 3: but the Varronian era has not been generally considered as of high authority. Pharmuthi was about the autumnal equinox.	
30.	Ol. VIII. 2. The beginning of the era of "Nabusar."	☉ ♑ —746
	This Olympic year must have *ended* about ☉ ♈ —746^y +94^d, that is, at the first midsummer in the reign of Nabonassar: consequently, the first Olympic year should have *begun* 30 years earlier, or ☉ ♈ —776^y+94^d. or ☉ ♑ —776^y, and not ☉ ♑ —775^y.	
	Hence it appears that the beginning of the era of Nabonassar is here set down as belonging to the Olympic year which began soon after it, and not to the year which was nearly ended at that epoch.	
55. p. 314,	Ol. XIV. 3. The 1st year of Mardoc Empadus; an eclipse of the moon. See N. 27.	☉ ♑ —721
	The eclipse happened a little before the vernal equinox following this solstice, that is, ☉ ♈ —720.	
137. p. 315,	Ol. XXXV. 1. Thales born.	☉ ♑ —639
188. p. 316,	Ol. XLVII. 4. Vaphres began to reign in Egypt.	☉ ♑ —588
	The article Egypt has 590 B. C.; which, expressed in astronomical language, is —589.	
191.	Ol. XLVIII. 3. Foundation of the Pythian games. An eclipse of the sun foretold by Thales.	☉ ♑ —585

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Olympiadic year. Solstitial date of the beginning.

Mr. Baily makes the eclipse mentioned by Herodotus as foretold by Thales, 610, B.C. that is —609. Ph. Tr. 1811. Both these dates might have been in the reign of Alyattes: and *if* the story of Herodotus is true, Mr. Baily's computations are sufficient to prove that the earlier date is correct; and that the eclipse here mentioned was not that of Herodotus. Pliny is the oldest author that has recorded this eclipse, in the reign of Halyattes, as having happened Ol. XLVIII. 4. Mr. Baily makes it 30th Sept. 610, B.C., the sun's declination being 8″: that is, ☉ —609.0^{y}; the 167th Olympiadic year.

251. p. 318, Ol. LXIII. 3. Amasis dies, having reigned 55 years. Cambyses conquers Egypt. ☉ —525

254. Ol. LXIV. 2. The moon eclipsed in the 7th year of Cambyses. ☉ —522

This was 225 N. about 13 days after the solstice of —522; so that the Olympic games *must* have followed very shortly after the solstice.

275. Ol. LXIX. 3. The moon eclipsed, in the 20th of Darius Hystaspis. ☉ —501

See 246 N.

344. p. 321, Ol. LXXXVI. 4. Apseudes being Archon, Meton, the son of Pausanias, erected a dial, and made known his cycle of 19 years. ☉ —432

The solstice observed by Meton, while Apseudes was Archon, appears from Ptolemy to have been ☉ —431, 94 days after the vernal equinox: and the Olympic year having begun soon after the solstice of —431, this observation must have been made at the *end* of the archonship of Apseudes: and we find, in Nabonassar 468, Aristarchus observed the summer solstice at the *end* of a Calippic year.

394, p. 324, Ol. XCIX. 2. Phanostratus being Archon, an eclipse of the moon in Posideon, and again in Scirrophorion. ☉ —382

The latter was only 10 days before the solstice of —381, which was near the end of this Olympic year: the former about the winter solstice, or the middle of the year. See N. 366.

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Olympiadic year. | Solstitial date of the beginning.

395. Ol. XCIX. 3. Menander or Evander being Archon. An eclipse of the moon in Posideon. ☉ ☋ —381

About midwinter. See N. 367.

413. p. 326, Ol. CIV. 1. An eclipse of the sun. ☉ ☋ —363

415. Ol. CIV. 3. Tachos, king of Egypt, went through Arabia to meet Artaxerxes, who died this year, after a reign of 43 years. ☉ ☋ —361

417. Ol. CV. 1. The reign of Philip began; it lasted 24 years. ☉ ☋ —359

420. Ol. CV. 4. Alexander born. Some say a year later. ☉ ☋ —356

427. p. 327, Ol. CVII. 3. Nebtanebos, king of Egypt, abdicates, and flies into Ethiopia. Artaxerxes conquers the whole of Egypt.

441. p. 238, Ol. CXI. 1. Philip is killed, having reigned 24 years. ☉ ☋ —335

442. Ol. CXI. 2. Alexander crosses into Asia. ☉ ☋ —334

446. p. 329, Ol. CXII. 2. Alexandria founded; an eclipse of the moon; battle of Arbela; beginning of the periods of Calippus of Cyzicum. ☉ ☋ —330

452. Ol. CXIII. 4. Alexander marries Statira. ☉ ☋ —324

453. Ol. CXIV. 1. Alexander issues a proclamation before the opening of the Olympic games, for the return of all the Grecian fugitives. He dies in Babylon, having reigned 12 years and 7 months. Diogenes, the cynic, died the same day. See N. 552. ☉ ☋ —323

The proclamation was probably issued after the king's actual death.

[467. Phil. Tr. 1811. Mr. Baily makes the eclipse of Agathocles, mentioned by Diodorus, ☉ ☋ —309]

602. p. 333, Ol. CLI. 2. An eclipse of the moon, in the 7th year of Philometor. ☉ ☋ —174

Nab. 574. ☉ ♈ —173^y+37.51^d; of course before the solstice —173. The 7th of Philometor began about the autumnal equinox —174.

692. p. 335, Ol. CLXXIII. 4. Troy taken by Sylla, 1100 years after its capture by the Greeks. ☉ ☋ —84

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Olympiadic year. — Solstitial date of the beginning.

714. p. 336, Ol. CLXXIX. 2. Cicero consul. Augustus born. ☉ ♑ —62

729. p. 337, Ol. CLXXXIII. 1. Battle of Pharsalia. Siege of Alexandria. Epoch of Cæsar's empire, and of the era of the Antiochians. ☉ ♑ —47

731. Ol. CLXXXIII. 3. End of the History of Diodorus. Cæsar corrects the Roman year. ☉ ♑ —45

735. Ol. CLXXXIV. 3. Battle of Philippi. ☉ ♑ —41

737. Ol. CLXXXV. 1. Herod called king of the Jews. ☉ ♑ —39

746. Ol. CLXXXVII. 2. Battle of Actium, "towards the middle of the Olympiad," that is, towards the end of the year. ☉ ♑ —30

747. Ol. CLXXXVII. 3. Antony kills himself. ☉ ♑ —29

748. 4. Octavius triumphs over Egypt. ☉ ♑ —28

771. Ol. CXCIII. 3. Herod dies, and Archelaus succeeds him. ☉ ♑ —5

789. p. 338, Ol. CXCVIII. 1. Augustus dies. ☉ ♈ +13

808. p. 339, Ol. CCII. 4. Passion of our Saviour Christ. ☉ ♈ +32

816. Ol. CCIV. 1. Death of Tiberius. ☉ ♈ +40

835. p. 340, Ol. CCIX. 3. Nero puts to death Agrippina. An eclipse of the sun, during which the stars are seen. ☉ ♈ +59

844. Ol. CCXI. 4. Nero destroys himself, and is succeeded by Galba. ☉ ♈ +68

855. Ol. CCXIV. 3. Vespasian succeeded by Titus. Herculaneum and Pompeii destroyed by an eruption of Vesuvius. ☉ ♈ +79

876. p. 341, Ol. CCXIX. 4. End of the Chronicle of Justus of Tiberias, which begins with Moses. ☉ ♈ +100

892. Ol. CCXXIII. 4. Trajan dies, after a reign of 19½ years. His bones are deposited in his column. ☉ ♈ +116

916. p. 342, Ol. CCXXIX. 4. So far the Olympiads were written by Phlegon of Tralles, a freedman of Adrian, in 16 books.

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Olympiadic year — Solstitial date of the beginning.

979. p. 343, Ol. CCXLV. 3. Secular games celebrated. ☉ ♌ +203

992. Ol. CCXLIX. Heliodorus conquers in the stadium. ☉ ♌ +216

DATE *of the Letter of* MANUMISSION. Hier. 46.

"Constantius Augustus VII.; and Constantius the most Illustrious Cæsar III. Tybi 17; the XIII Indiction."

1130. p. 282. Epitome of Chronology. Ol. CCLXXIII. "3:" or, in the margin, 2. Constantius Augustus "IX." and Constans Cæsar III. Indiction XII. ☉ ♋ +354

The numbers are greatly confused, but this seems to be the year intended: the consuls for the next are Arbetion and Lollianus; and in the Catalogue of Idatius, p. 31, these names are preceded by Constantius VII. and Constantius III. The Indictions of Constantine beginning in September, it is very possible that the number 12 in the catalogues belongs to the earlier part of the year, and 13 to the later.

The catalogue in Dodwell's Diss. Cypr. (p. 103), has Constantius VII., Constantius Cæsar III., in the year 354. And the common school books exhibit the same date.

In p. 260, the first year of the Indiction is marked Ol. CLXXXIII. 2; in the margin, CLXXXIV. 3: "the 6th year of Cleopatra, the 1st of Julius Cæsar: the Antiochians began their era on the 12th of Artemisius, and the Indiction began the 1st of Gorpiaeus." See 729 O.

In p. 279, the 1st Indiction of Constantine is marked Ol. CCLXXIII. 2; in the margin CCLXXIII. 1. The year 1828 is now called the 1st Indiction; and $1828 - 15 \times 125 = -47$; agreeing with the catalogue of Olympiads.

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A. Z, A′...Z′, A″. See Dates.

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ENCHORIAL NUMBERS.

Chiefly from Champollion, in Kosegarten, Plate H, I.

N. Additional References.	*Hieratic Days.*	*Enchorial Days.*	*Common Hieratic.*	*Common Enchorial.*
1. *H 19, 30.*				
2. *H 30, 34. A 10, B 6.*				
3. *H 25, 30, 34.*				
4.				
5. *H 29*				
6. *H 31. L 1.*				
7. *Ant. EGIPT 195.*				
8. *H 19, 27, 23.*				
9.				
10. *H 25.*				
11.				
12.				
13.				
14.				
15.				
16. *H 33 L 38.*				

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N.	Hieratic Days	Enchorial Days	Common Hieratic	Common Enchorial
17. *H 28.* ?				
18. *H 16.*				
19. *H 74 Bl a*				
20.				
21.				
22.				
23.				
24.				
25.				
26.				
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28.				
29.				
30. *Last? H 28.*				
31.				
36.				
40. *Egypt N 200.*				
46.				
50. *H 34 A, B.* *Peyron.*				

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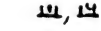
N.	Enchorial.	Hieratic.
52		
60.		
70.		
80.		
90.		
100. *(See P108)*		
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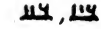
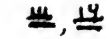
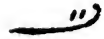
300. *H35. Peyron*		
400.		
500.		
600.		
700. *H34A. Peyron*		
800.		
900.		
1000. *Peyron*		

	Hieratic.				
2000.		5000.		9000.	
3000.		6000.		10000.	
4000.		7000.		100000.	
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Fr.

½ H34 B9. /2 H34 A15. 1/2 H34 A18. 1/2 H34 A12. 1/2

B'6. 1/2 B'7. 1/2 B'6. 1/3 A'5. 1/3 A'4. 1/2/3 H34 B14. 1/2

K'7,8,14 Ch. 1/4 2/3, 1/4 2/3 H2, 1/4 2/3 H2 Koseg. F' PIX K. 1/4 2/3

⅓ H35 C8,9,16. 1/3, 1/3, 1/3 1/3, 1/3, 1/3, 1/3, 1/3, 1/3

K' Repeatedly: ΗΜΙCΥ ΤΟΥ ΤΡΙΤΟΥ. 0/12 - 1/4 2/3 291 Koseg. F' PIX 9112!

H31 L12, the same. 9 UL 2/3 s' often 1/3

¼ K'18. Champ. 1/3

⅕? K'11,15 Ch. 1/5, 1/5

⅙ M'2,3: and ⅙ part: 1/6 291 ; 1/6, 1/6

⅛ K'14 Champ. 1/8 1/8

1/10? K'14 Champ. 1/10

⅔ H19 x. ΤΑ ΔΥΟ ΜΕΡΗ. H19 ix. ΑΠΟ ΜΟΙΡΑΣ. 2/3

In Mr. Jomard's cubit, ½ is ⊃, and ⅓ ⁘: ○ being PE, as here?.

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EGYPTIAN MONTHS.

N. GREEK. COPTIC.	SACRED CHARACTERS.	HIERATIC.	ENCHORIAL.
I. THOTH. ⲑⲱⲧⲑ.			
II. PAOPHI. ⲡⲁⲱⲡⲓ.			
III. ATHYR. ⲁⲑⲩⲣ.			
IV. CHOEAC. ϫⲟⲓⲁⲕ.			
V. TYBI. ⲧⲱⲃⲓ.			
VI. MECHIR. ⲙⲉϫⲓⲣ.			
VII. PHAMENOTH. ⲫⲁⲙⲉⲛⲱⲑ.			
VIII. PHARMUTHI. ⲫⲁⲣⲙⲟⲩⲑⲓ.			
IX. PACHON. ⲡⲁϣⲱⲛⲥ.			
X. PAÏNI. ⲡⲁⲱⲛⲓ.			
XI. EPIPHI. ⲉⲡⲏⲡ.			
XII. MESŌRE. ⲙⲉⲥⲱⲣⲏ.			
XIII. EPAGOMENAE. ⲛⲕⲟⲩⲁⲓ?			

Champollion in Kosegarten Pl. D, E, F. See E.ⁿ P. 38.

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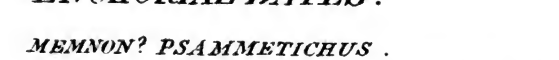
ENCHORIAL DATES.

MEMNON? PSAMMETICHUS.

Hieratic.  *A*

A. Champollion 2 de Lettre P. 59. Pl. IX. From a Papyrus of receipts at Turin. Supposed to be In the reign of Memnon, year XIV. Pharmuthi 10

Fig. 1. *B*

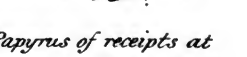
Fig. 2. 

Fig. 3.

Fig. 4.

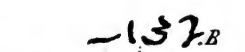
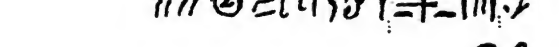
Fig. 5. 

Fig. 6.

B. Champollion 2 de Lettre P. 95 Pl. XV. From the Roll of receipts at Turin: supposed to denote the Years I *to* VI *of* King Thuoris *or* Ramses the tenth: *and, without doubt, belonging to a very early reign, so as to exemplify the progress of the characters.*

 *C*

C. Champollion in Mai. N. 23. P. 25. From a fragment of papyrus at Turin: "The year XII, Mechir 12, of PSAMMETICHUS". *The first year of Psammetichus was probably the 84th of Nabonassar: the 12th the 95 Nab.*

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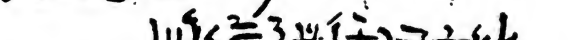
L1.

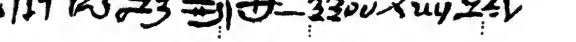
L7.

L15. 

D. Dates of a manuscript of the museum at Turin, in the character commonly called Hieratic, copied and obligingly communicated by Mr. Champollion. L1. The year XLIV, *or* XLV, Mechir *or* Phamenoth 28, of King PSAMMETICHUS. *L5.* The year XLIV, of King PAMETICHUS? *L15.* The year XLIV, Mechir 28, of King PSAMMETICHUS. .. everliving.

This 44th year of Psammetichus, the 127th of Nabonassar, or the 5th of Nabopolassar, began ♀ − 620^{y} 61^{d}; *that is 61 days before the true vernal equinox 2449 years anterior to that of 1829: it was remarkable for a lunar eclipse observed at Babylon.*

L1.

L5. 

E. Dates of a papyrus with accounts, communicated by Mr. Champollion. L1. The year XLV, Tybi 8 of King PSAMMETICHUS. *L5.* The year XXX, Pharmuthi 6 of King PSAMMETICHUS.

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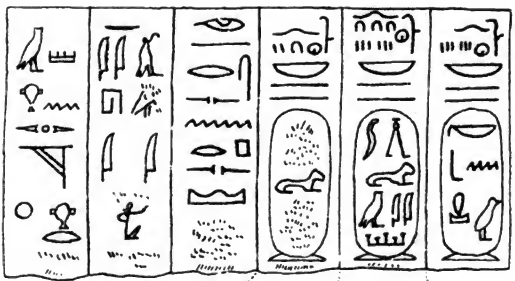
F.

F. Date of a papyrus at Turin, of which a tracing was obligingly sent by Mr. San Quintino, and a copy by Mr. Champollion. The year V, Pharmuthi 8, of King DARIUS : It is declared . . . . . .

The name DARIUS *is said to begin with* N *in the Zendish, its orthography is confirmed by an Inscription near Cosseir, published at* CAIRO *! in the Excerpta Hieroglyphica of Mr. James Burton, 1828.*

Pl. VIII. N 1



The 1st. year of Darius was the 227th. of Nabonassar.

G.

G. A papyrus brought by Mr. Cailliaud to the Museum at Paris, traced and communicated by Mr. Champollion : dated The year VI, Tybi, of King DARIUS.

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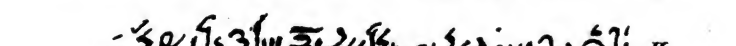
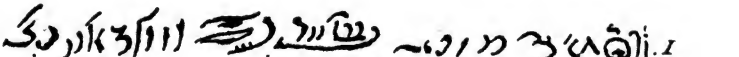
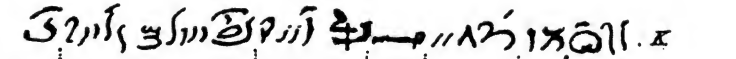


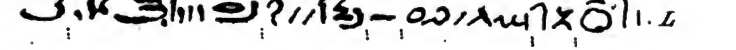
H. *Date of a papyrus copied at Turin by Mr. Champollion, containing a deed of sale:* The year XV, Pharmuthi, of King DARIUS ...



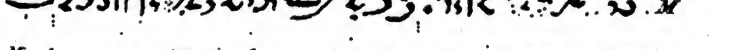
I. *Date of a papyrus at Turin; from a tracing sent by Mr. San Quintino, and a copy by Mr. Champollion:* The year XVI, Paophi 7? of King DARIUS ...



K. *Date of a papyrus at Turin:* The year XXXI, Mechir 7? of King DARIUS. *From a tracing sent by Mr. San Quintino, and a copy by Mr. Champollion.*



L. *Date of a papyrus at Turin: copied by Mr. Champollion.* The year XXXV, Phamenoth, of King DARIUS ...



M. *A papyrus at Paris, dated ...* of ALEXANDER...: *traced by direction of Mr. Champollion.*

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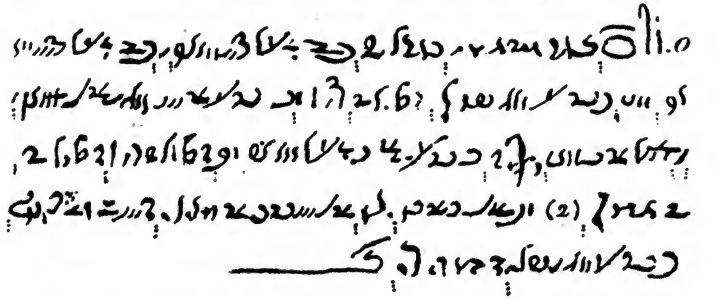

O. Preamble of a papyrus at Paris, traced by direction of Mr. Champollion. The year XXII, Epiphi, of King PTOLEMY, Son of PTOLEMY and ARSINOE, gods Fraternal, 'ALEXICRATES? Son of DIOGENES being priest of ALEXANDER and the Fraternal gods, and the gods Beneficent: BERENICE daughter of CLEONICUS being basket bearer of ARSINOE, the Brother loving. It is declared . . . . . *This appears to be a deed of sale, dated at Thebes.*

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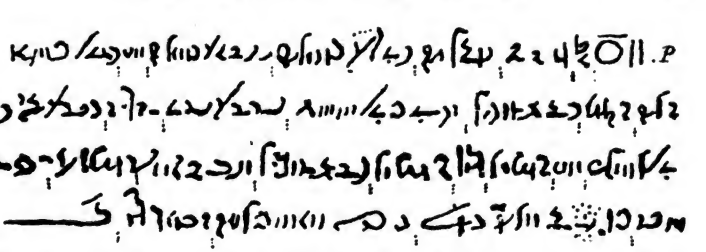
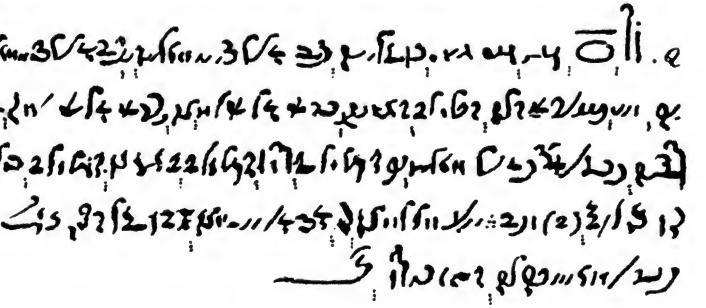


P. Papyrus of the Vatican, copied by Mr. Champollion, dated The year III, Tybi 7 "*or* 'Pachon? of King PTOLEMY Son of PTOLEMY and BERKNICE, gods Beneficent, DEMETRIUS Son of 'APELLA? being priest of ALEXANDER and of the Fraternal gods, of the gods Beneficent, and of the Father loving gods: the basket bearer of ARSINOE the Brother loving . . . It is declared ... *See Champollion in Mai. P24.*



Q. Papyrus at Paris, traced by direction of Mr. Champollion, dated The year VII, Epiphi, of King PTOLEMY Son of PTOLEMY and BERNICE, gods Beneficent: AETUS Son of AETUS being priest of ALEXANDER and the Fraternal gods, the gods Beneficent, the gods Father loving: PHILESIA daughter of DEMETRIUS being basket bearer of ARSINOE the Brother loving ...

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R. Papyrus at Paris, Journ. As. T.ᵉ traced also by direction of Mr. Champollion.
Date: The year VIII, Pharmuthi, of King PTOLEMY, Son of PTOLEMY and ARSINOE the gods [Father loving]: the priest of ALEXANDER and the Fraternal gods, the gods Beneficent, and the Father loving gods, and of King PTOLEMY the Illustrious, being DEMETRIUS the Son of 'SITALTHES? and AREA the daughter of DIOGENES being the prize bearer of BERENICE the Beneficent: NESAEA the daughter of APELLA (2) being the basket bearer of ARSINOE the Brother loving, IRENE the daughter of PTOLEMY being the priestess of ARSINOE the Father loving. It is declared....

L3.

The year VI, Mechir, of the King everliving..

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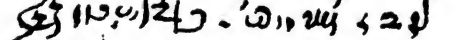
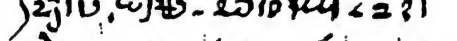
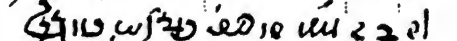
R. L 3, 4.

L 4. 

L 4.

L 6, 7. 

L 7. 

R. L 3, 7. The year VIII, Pharmuthi, of the King everliving.

Registered at Memphis.

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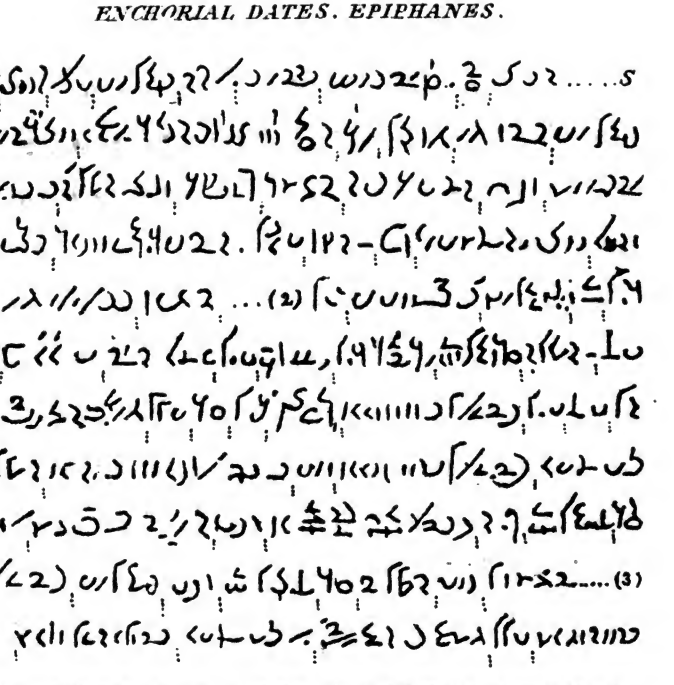

S. Pillar of Rosetta. H16 Li. [The year IX.] the Egyptian month Mechir 18, of the young King, who has received the dominion of the country from his father, Lord of the diadems, great in glory, who has established Egypt, just, beneficent, pious towards the gods, superior to his adversaries, who has corrected the lives of men, Lord of the feasts of 30 years, like Vulcan the great king, like the Sun the great king of the upper and lower countries, Son of the Father-loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the son of the Sun: PTOLEMY the everliving, beloved by Phthah, the Illustrious and Munificent, Son of PTOLEMY and ARSINOE the Father loving gods: the priest of ALEXANDER, and the Saviour gods, and the Beneficent gods, and the Father loving gods, and of King PTOLEMY the god Illustrious and Munificent, being AETUS.

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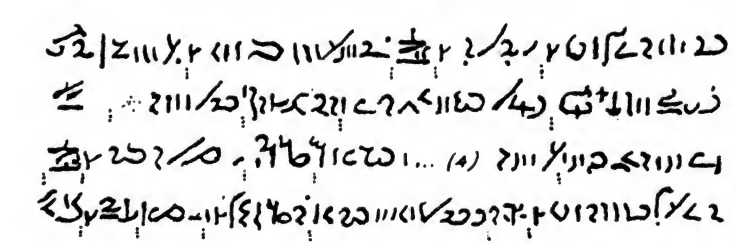
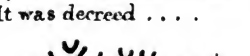
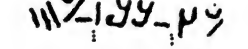


the Son of AETUS: PYRRHA the daughter of PHILINUS being the prize bearer of BERENICE the Beneficent: AREA the daughter of DIOGENES being the basket bearer of ARSINOE the Brother loving: HIRENE the daughter of PTOLEMY being the priestess of ARSINOE the Father loving: on that day 'and year? It was decreed . . . .

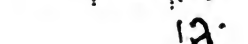
L8. For a long time; many years.



L9. Portions. ΑΠΟΜΟΙΡΑΣ.

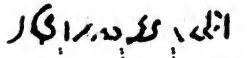


The year I of his late father.

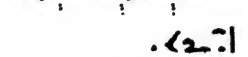


L14. The year VIII.

L17 As far as the year VIII.

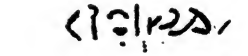


L23. Three times a day.



L25. Ten *diadems.*

L27. Mesore 30.



L28. Mechir '17?

The 30 and 17?

L29. Annually, Thoth 1, for 5 days.

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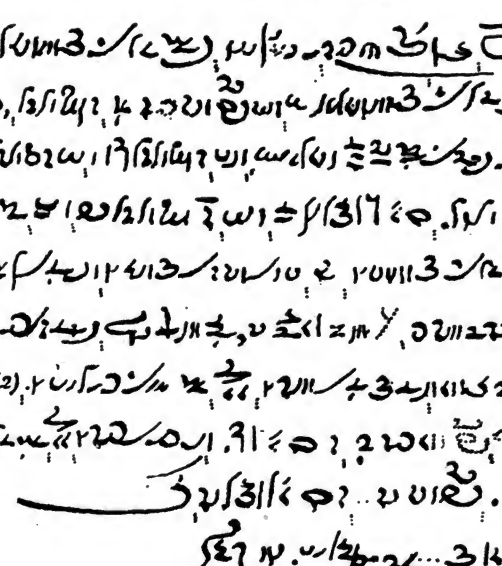

L7.

T. Papyrus at Paris, traced by direction of Mr. Champollion; formerly belonging to Mr. Thédenat. Journ. Asiat. "II." Preamble: The year XXI, Paophi '9? of King PTOLEMY Son of PTOLEMY and ARSINOE the Father loving gods: the priest of ALEXANDER and the Fraternal gods, and the gods Beneficent and the Father loving gods and the 'Saviour? gods being PTOLEMY the Son of PTOLEMY Son of 'CHRYSARMUS? TRYPHAENA, daughter of "MENAPION?? being prize bearer of BERENICE the Beneficent: DEMETRIA daughter of PHILINUS being basket bearer of ARSINOE the Brother loving: HIRENE daughter of PTOLEMY being priestess of ARSINOE the Father loving It is declared . . . .

L7. The year XXI? Paophi 19, of the King everliving.

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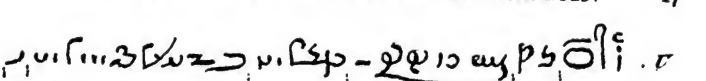
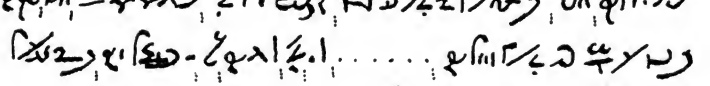


U. Papyrus at Berlin 41. b. Koseg. Pl. XII. The year XXIII, Choeac 19, of King PTOLEMY, Son of PTOLEMY and ARSINOE, the gods Father loving, and the priest of ALEXANDER and the Fraternal gods, the gods Beneficent...



X. Papyrus at Berlin 47. Koseg. Pl. XIII. The year VI, Tybi 20, of King PTOLEMY, Son of PTOLEMY and CLEOPATRA the gods Illustrious, and the priest of ALEXANDER . . . The year VI, Tybi 20, of King PTOLEMY . . .

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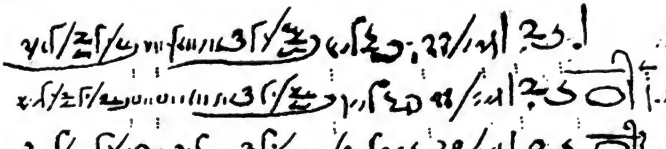
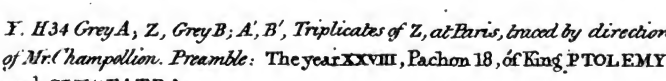
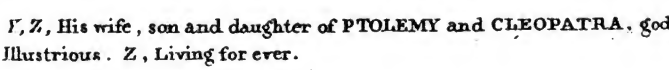


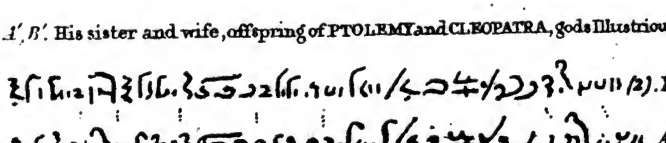
Y. H34 Grey A, Z, Grey B; A', B', Triplicates of Z, at Paris, traced by direction of Mr. Champollion. Preamble: The year XXVIII, Pachon 18, of King PTOLEMY and CLEOPATRA.



Y, Z, His wife, son and daughter of PTOLEMY and CLEOPATRA, gods Illustrious. Z, Living for ever.



A', B'. His sister and wife, offspring of PTOLEMY and CLEOPATRA, gods Illustrious.



Y, A', B'. And the priest of ALEXANDER, the Saviour gods, the gods Fraternal, the gods.

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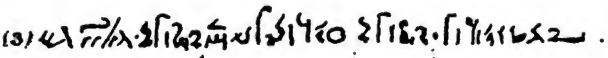
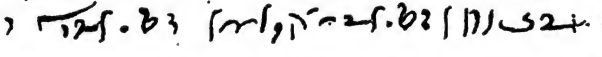
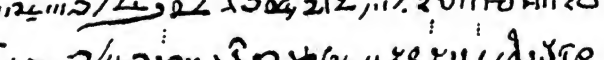


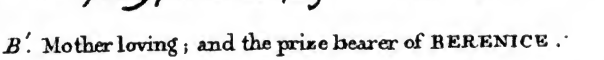
Y, A', B'. Beneficent, the Father loving gods, the gods Illustrious, the gods.



Y, A', B'. Mother loving; and the prize bearer of BERENICE.



Y, A', B'. The Beneficent, and the basket bearer of ARSINOE.



Y, A', B'. The Brother loving and the priest of ARSINOE the Father loving.

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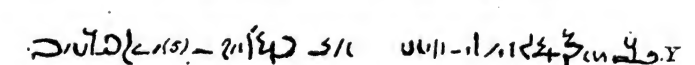
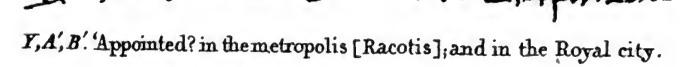
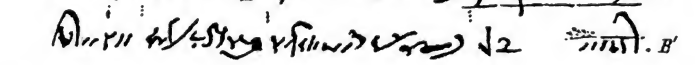


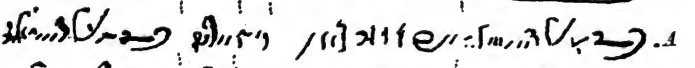
Y, A', B'. 'Appointed? in the metropolis [Racotis], and in the Royal city.



Y, A', B'. The 'noble? priest of PTOLEMY SOTER, and the priest.



Y, A', B'. Of PTOLEMY the Mother loving, and the priest of PTOLEMY.



Y, A', B'. The Brother loving, and the priest of PTOLEMY the Beneficent, and the priest.

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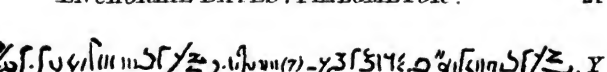
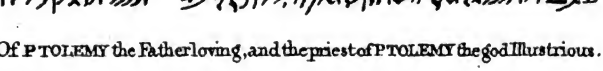
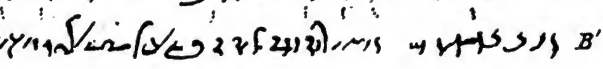


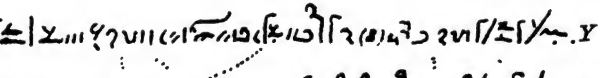
Y, A', B'. Of PTOLEMY the Father loving, and the priest of PTOLEMY the god Illustrious.



Y, A', B'. That is the Munificent, and the priest of the Queen CLEOPATRA, and the priest.



Y, A', B'. Of CLEOPATRA the 'Mother Isis? Illustrious, and the basket bearer.



Y, A', B'. Of ARSINOE the Brother loving... It is declared...

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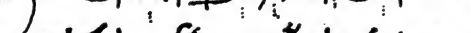
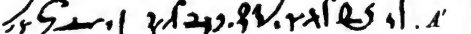
L 14, 15

L 12, 13.

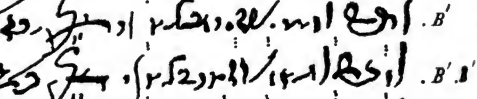
L 5. 

L 6.

L 8.

L 8, 9. 

Y, Z, A', B'. Year XXVIII, Pachon 18, of the King ever living.

C'. 

C'. Pap. Berl. 38a. Koseg. Pl. XII. The year XXXI, Tybi 4, of King PTOLEMY and CLEOPATRA his sister 'children? of PTOLEMY and CLEOPATRA, gods Illustrious: and the priest of ALEXANDER and the Saviour gods...

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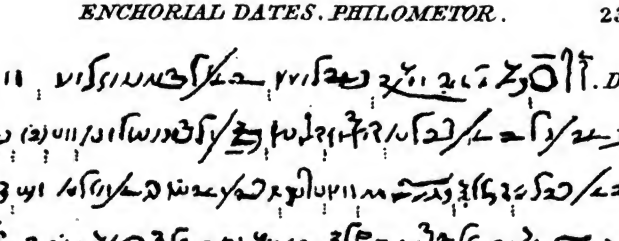
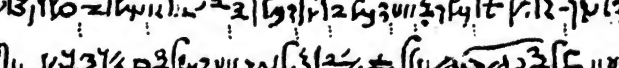


D'. H35, Grey C. The year XXXV.. 29 of King PTOLEMY and CLEOPATRA his sister, Son and daughter of PTOLEMY and CLEOPATRA gods Illustrious : and the priest of ALEXANDER and the Saviour gods, the gods Fraternal, the gods Beneficent, the gods [Father] loving, the gods Illustrious, the god Defender of his Father, and the gods Mother loving: and the prize bearer of BERENICE the Beneficent, and the basket bearer of ARSINOE the Brother loving and the priest of ARSINOE the.. Father loving in the metropolis being .. It is declared...



L22. The priests of AMONRASONTHER and the 'Fraternal? gods, the gods Beneficent, the gods Father loving, and the gods Illustrious, the god Defender of his father, and the gods Mother loving. Amen.

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E′ H31. Papyrus of Casati, at Paris. Writing dated E′

E′

E′ Koseg. Pl. IX. F′

F′ Pap. Berl. 36. E′, F′ The year XXXVI, Athyr 18, of King PTOLEMY.

E′.

F′.

E′, F′ And CLEOPATRA his sister, son and daughter of PTOLEMY.

E′.

F′.

E′, F′ And CLEOPATRA the gods... Illustrious, and

E′.

F′.

E′, F′ The priest of ALEXANDER and the Saviour gods, the gods Illustrious

E′.

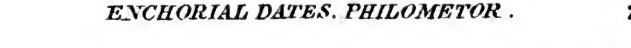
F′.

E′, F′ The gods Beneficent, the gods Father loving, the gods Illustrious, the god

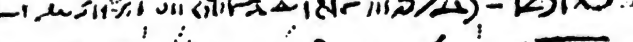
E′.

F′.

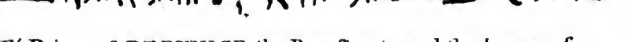
E′, F′ 'Defender of? his father and the gods Mother loving: and the bearer of



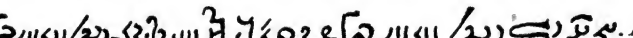
E.F. Prizes of BERENICE the Beneficent, and the bearer of....



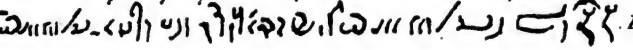
E.F. Baskets of ARSINOE the Brother loving, and the priest of ARSINOE



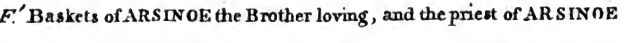
E.F. The Fatherloving appointed in the metropolis: and in the Royal city



E.F. The 'noble? priest of PTOLEMY SOTER



E.F. And the priest of PTOLEMY the Fatherloving: and the priest



E.F. Of PTOLEMY the Brotherloving, and the priest of PTOLEMY

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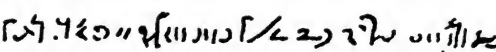
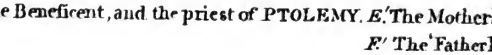
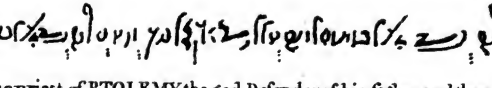


E.F. The Beneficent, and the priest of PTOLEMY. *E.* The Motherloving
F. The Fatherloving?

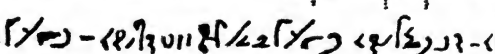


F. And the priest of PTOLEMY the god Defender of his father, and the priest of PTOLEMY.



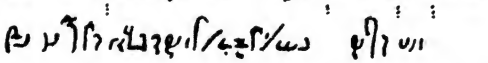
F. The god Illustrious that is Munificent; and

E. And the priestess of the Queen CLEOPATRA. *E.* And the priestess of CLEOPATRA.



E. The king's daughter. *E.F.* And the priestess of CLEOPATRA the Mother Isis?

E.F. The goddess Illustrious, and the basket bearer of ARSINOE.



E.F. The Brother loving ... It is declared ....

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L12.

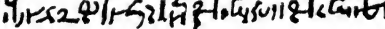
Koseg. Pl. X.

E. F. The year XXXVI, Athyr, of the King everliving.

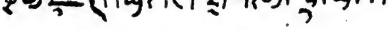
L18.

Pl. XI.

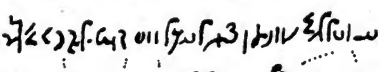
The priests of AMONRASONTHER and the Fraternal gods, the gods Beneficent: the gods



E. F. Fatherloving. *F.* The gods Illustrious? *E. F.* The god Father defending and the gods Motherloving. Amen.

L20, 38. 

Signed witnesses 16.....The 16.



G. Pap. Berl. 45. Koseg. Pl. XIII. The year XXIX Mesore 14? of King PTOLEMY the Beneficent, Son of PTOLEMY and Queen CLEOPATRA and CLEOPATRA his wife.. and the priest of ALEXANDER and the Saviour gods. *This was the 5th. year of Physcon's separate reign, or 5 years later than the 36th of Philometor.*

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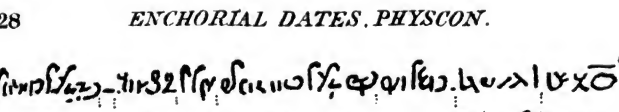
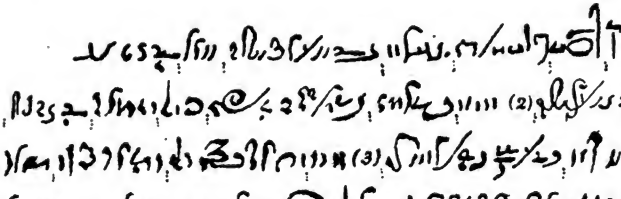
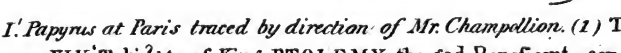


H.' Pap. Berl. 44. b. Koseg. Pl. XIII. The year XXXIV (*K.*) Tybi 2, of King PTOLEMY the god Beneficent, son of PTOLEMY and CLEOPATRA gods Illustrious, and Queen CLEOPATRA his sister, and Queen CLEOPATRA his wife, gods Beneficent, and the priest of ALEXANDER ....



I.' Papyrus at Paris traced by direction of Mr. Champollion. (1) The year XLV, Tybi ?14, of King PTOLEMY the god Beneficent, son of PTOLEMY, *(2)* and Queen CLEOPATRA his wife, gods Beneficent: and the priest of ALEXANDER *(3)* and the Saviour gods, the gods Father loving, the gods ... Beneficent ? ... *(4)* the gods Beneficent and the basket bearer *(5)* of ARSINOE the Brother loving being in the Metropolis, and in the Royal city ... It is declared ..

L 9, 10.



Year XLV 'Tybi ? of the King everliving.

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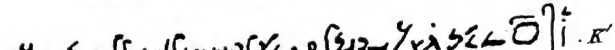
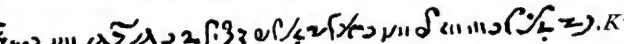
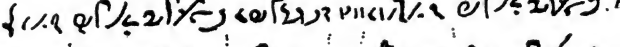


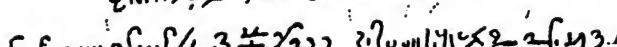
K'. Pap. Berl. 42a. Koseg. Pl. XII. L'. Pap. Berl. 46. Koseg. Pl. XIII, continued from a copy by Mr. Champollion. The year XLVI, Payni 20, of king PTOLEMY the god Beneficent, son of



K', L'. PTOLEMY and CLEOPATRA, gods Illustrious, and Queen

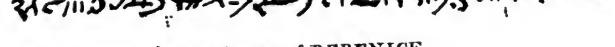


K', L'. CLEOPATRA his sister, and Queen CLEOPATRA his wife.



K', L'. The gods Beneficent, and the priest of ALEXANDER. L'. Cb. And the gods.

L'. Saviours, the gods Fraternal, the gods Beneficent, the gods Father loving.



L'. The gods Illustrious, the god Mother loving, the god Defender of his father, the gods

L'. Beneficent, and the prize bearer of BERENICE.

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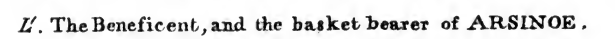
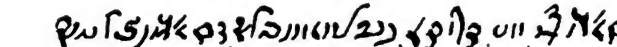
L'. The Beneficent, and the basket bearer of ARSINOE.



L'. The Brother loving, and the priestess of ARSINOE the Father loving.

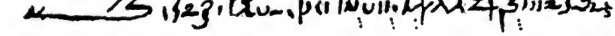


L'. Appointed in the metropolis: and the 'noble priest'... It is declared.. *In this enumeration the reigning king seems to be twice named, first as Eupator, and immediately afterwards as one of the gods Beneficent, or, Evergetes.*

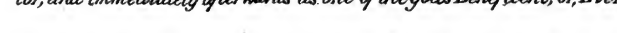
L'. *A papyrus at Berlin partly copied by Mr. Champollion, probably the same as K'.* L.

L 10.

L 12.



M'. *H. 36. Salt's Papyrus, registered apparently XLVII, but possibly XLIII. The dates here copied from the text are quite clear, but they may have related to an earlier transaction.* The year XLIII, Phamenoth, of the King ever living.



N'. *Pap. Berl. 376 Koseg. Pl. XII.* The year LII, Pachon 3, of King PTOLEMY the god Beneficent, son of PTOLEMY, and Queen CLEOPATRA his sister, and Queen CLEOPATRA his wife, gods Beneficent: and the priest of ALEXANDER ... *The date of the year is* ϒΒ *in the Registry K.*

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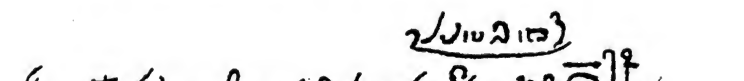
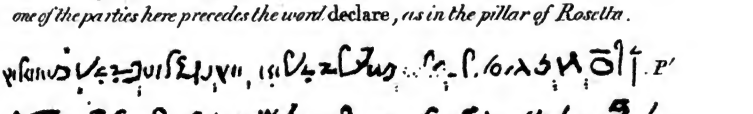
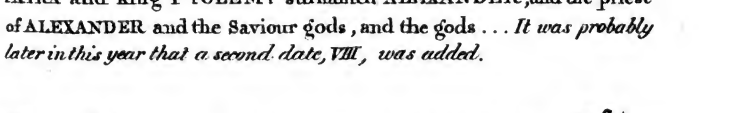


O'. Pap. Berl. 48. Koseg. Pl. XIII. The year LIII, Thoth 19, of King PTOLEMY everliving [*Horus son of Horus and Senpoeris*] has declared. *The name of one of the parties here precedes the word* declare, *as in the pillar of Rosetta.*



P'. Pap. Berl. 39. Koseg. Pl. XII. The year XI, Mechir '12 ? of Queen CLEOPATRA and King PTOLEMY surnamed ALEXANDER, and the priest of ALEXANDER and the Saviour gods, and the gods . . . *It was probably later in this year that a second date, VIII, was added.*



Q'. Pap. Berl. 40. Koseg. Pl. XII. The year XIV, which is the year XI, Phamenoth 18, of Queen CLEOPATRA 'Isis ? the Widow ? the Beneficent, and King PTOLEMY surnamed ALEXANDER her Son the Saviour gods . . .

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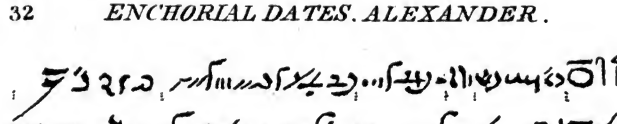
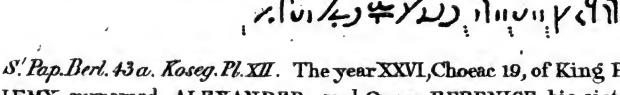


R'. Papyrus at Turin, copied by Mr Champollion. The year XVI, Choeac 18? of King PTOLEMY surnamed ALEXANDER and Queen 'BERENICE? his sister, gods 'Mother? loving, and the priest of ALEXANDER and the Saviour gods, the gods 'Fraternal? the gods Beneficent, the gods 'Father? loving, the gods Illustrious, the god 'SOTER? the gods Mother loving, the god 'Defender? the gods Beneficent, the gods Mother loving, appointed in the Metropolis, and in the Great city... It is declared...



S'. Pap. Berl. 43 a. Koseg. Pl. XII. The year XXVI, Choeac 19, of King PTOLEMY surnamed ALEXANDER, and Queen BERENICE his sister, gods 'Mother? loving; and the priest of ALEXANDER . . . *Perhaps this may be a duplicate of the last manuscript, and they may both be of the year XXVI; for there seems to have been no year XVI of Alexander without his mother.*

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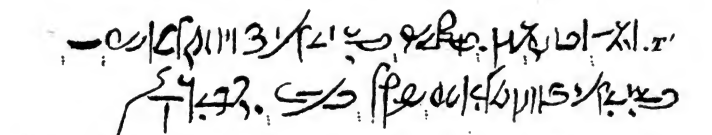
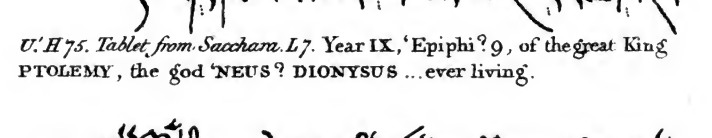


T'H79. Chalk tablet with 28 stars, from Saccharа. The year XXX, Thoth 22, of King PTOLEMY son of PTOLEMY, the god [M:R:N] ever living. *There is none of the later Ptolemies, except Lathurus, that reckoned a year XXV: and this inscription is evidently not of an early reign: we may therefore infer that the unknown epithet* [M:R:N] *must have belonged to Lathurus.*



U'H75. Tablet from Saccharа. L7. Year IX, 'Epiphi? 9, of the great King PTOLEMY, the god 'NEUS? DIONYSUS ... ever living.

H76 L19.

L19. The great King PTOLEMY the god 'NEUS? DIONYSUS ever living. *The tablet is of a later reign, but these titles belong to Auletes, the young* Bacchus; *not* Dionysius *or* Denys, *as he is sometimes called.*

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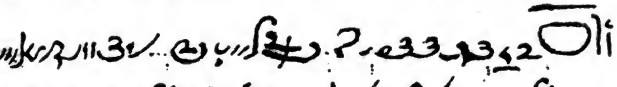
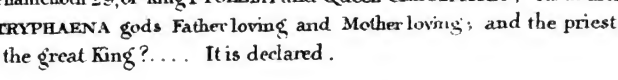
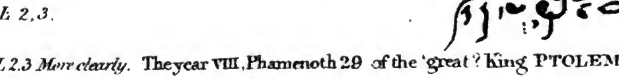


X'. *Papyrus at Paris, traced by direction of Mr. Champollion. L1.* The year VIII. Phamenoth 29, of King PTOLEMY and Queen CLEOPATRA, surnamed TRYPHAENA gods Father loving and Mother loving; and the priest of 'the great King?.... It is declared.



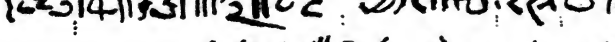
L 2, 3.

L 2.3 More clearly. The year VIII, Phamenoth 29 of the 'great? King PTOLEMY, and CLEOPATRA surnamed TRYPHAENA, gods Father loving and Mother loving. everliving. *It is uncertain who these sovereigns were.*



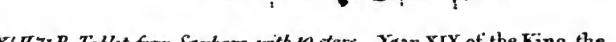
Y'. *H 71 B. Tablet from Sacchara, with 19 stars.* Year XIX of the King the great god "NEUS ?? PTOLEMY" the warlike, beloved by Phthah and Isis?? ... *Cleopatra and Caesar being afterwards mentioned in the inscription, it is probable that this Ptolemy must have been Auletes.*

L 3, b.



L 3, b. The year VII of Queen CLEOPATRA "NEOTERA??

L 4. b. The year IX.



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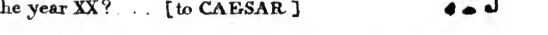
Y'. H74 B. L5, a. The year XX? . . [to CAESAR]

The battle of Actium, to which this passage seems to refer, was in XXI Cleop.

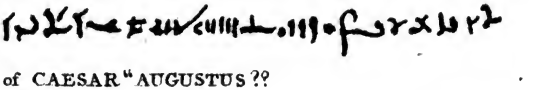
L5, b



The year.... of CAESAR "AUGUSTUS ??

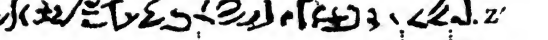
L6, b. The year VII of CAESAR, Paophi

For the month, see X'.



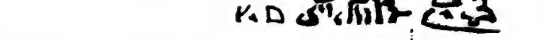
Z'. H74 A. L1a. The year VI of Queen CLEOPATRA 'the munificent? 'Neotera? 'Juno? *or* 'Father loving? . . .

L3, a.



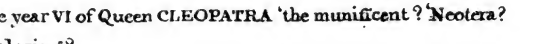
The year XVII of Queen CLEOPATRA.

L3b, 4a.



The year XI of Queen CLEOPATRA the 'munificent?

L4b, 5a.



The year XXI of Queen CLEOPATRA 'the munificent?

L5b.

The year 'XXI?. AUTOCRATOR CAESAR 'the munificent?

L6, a. The year VI.

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A". H51. Enchorial tablet BR. M. L1. The year XIX, which is IV 'Payni 1? of Queen CLEOPATRA..... and King [PTOLEMY] surnamed CAESAR.

L10. Year XIX, which is year IV.

L11. Year XIX, which is year IV 'Payni?

L12. Year XIX, which is year IV.

L15.

Year XIX, which is year IV, Payni,... of King PTOLEMY and Queen CLEOPATRA.

L17.

King PTOLEMY surnamed CAESAR.

B". H 75, 76. Chalk tablet from Sacchara. L1... Of King PTOLEMY surnamed CAESAR, the god 'Father loving? and Mother loving, everliving.

Caesarion seems to be called Philopator and Philometor, as Peyron has already remarked, in the Greek inscription of the Pillar of Turin, which must have been at first indistinctly and carelessly engraved, and is now much defaced.

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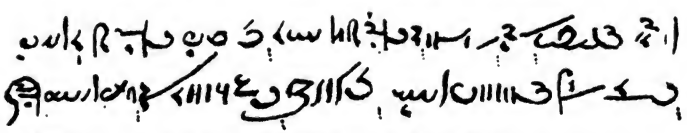

B.M. H 76. L 21, 22. The year VI ? Payni 12 ? of the Queen munificent . . . and the King PTOLEMY surnamed CAESAR ever living. *We should most naturally read* Year VIII; *which would be the year after Cleopatra's death.*

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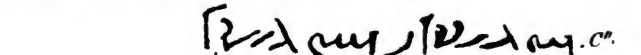
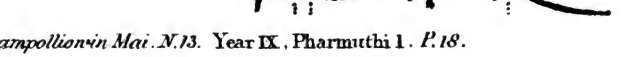
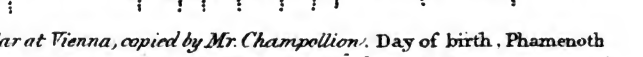


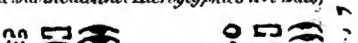
C.'' Champollion in Mai. N.12. From Phamenoth 1. to Pharmuthi 1. *P. 19.*

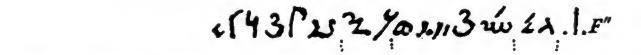


D.'' Champollion in Mai. N.13. Year IX, Pharmuthi 1. *P. 18.*



E.'' Pillar at Vienna, copied by Mr. Champollion. Day of birth, Phamenoth 3d. day, and the end of his life, Pharmuthi 26 day. *Mr. Kosegarten would probably have read* Choeac *for* Pharmuthi: *but the distinct Hieroglyphics are thus;*

Phamenoth 3 . . . Pharmuthi 26. 



F.'' Pap. Berl. 55. Koseg. Pl. XIV. Year XVI, Choeac 23 of the divine King. *Perhaps Auletes.*

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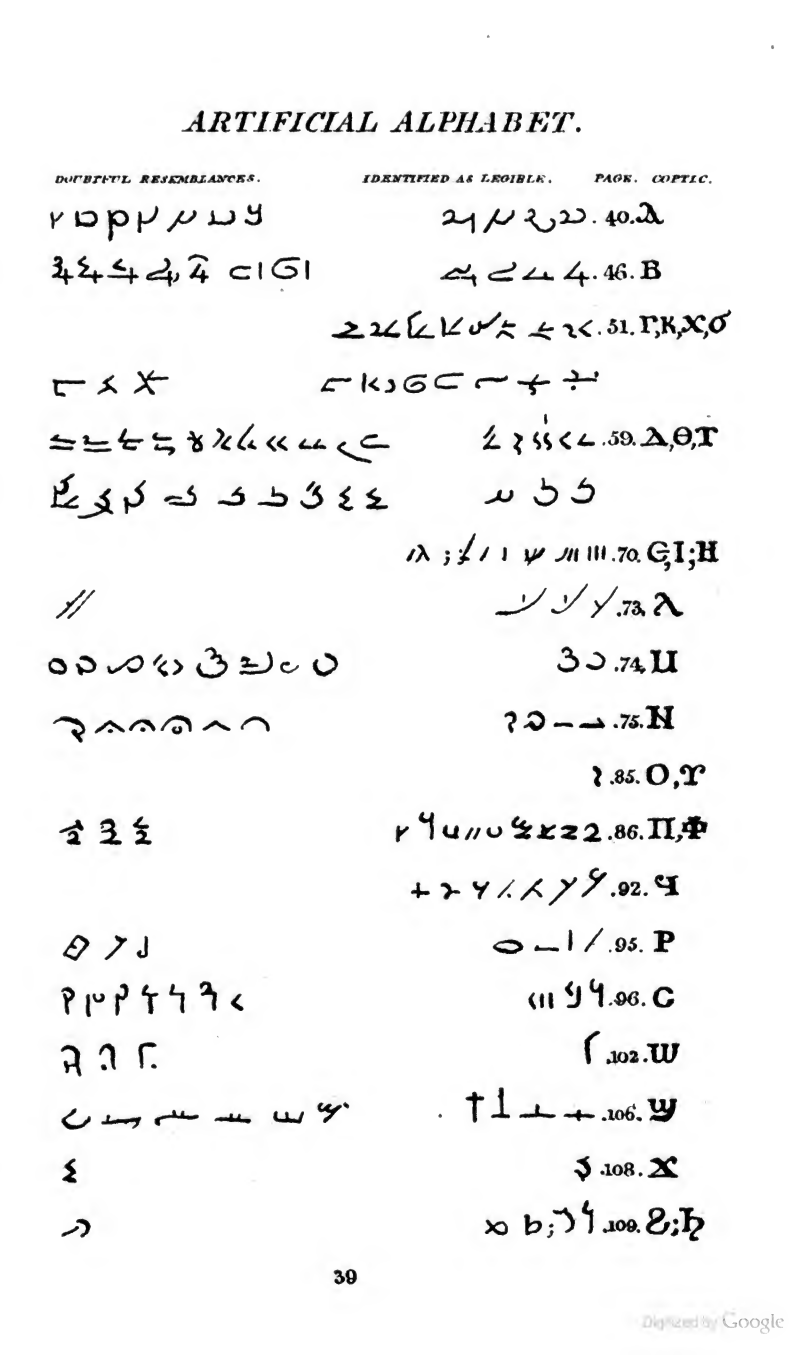
ARTIFICIAL ALPHABET.



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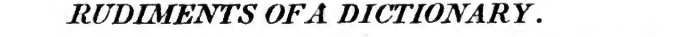
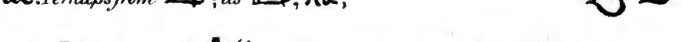
EXPLANATIONS. *LEGIBLE CHARACTERS.*



AËTOS. *H 17, iii, iii.*

Q1. AËTOS

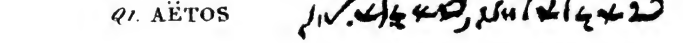


son of AËTOS.

ALEXICRATES ? *O1.*

ALEXANDROS. *M1.*

H 16, ii.



H 20 K. Alexandria.

H 31 L 2.

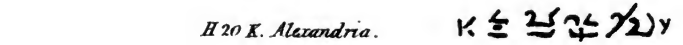
R 1, T 1.

See Dates, throughout.

AMMONIUS. *H 35, C 6.*

ANTIGENES. *H 32, L 35.*

ANTIMACHUS. *H 32, L 35.*



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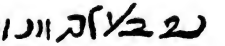
APELLA ? *P1.*

APOLLONIUS. *H32 L28.*

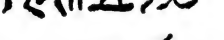


APOLLOS ? *R1.*

"ARMENIS." *H32 L33. Written ARBESI.*

AREA. *H17 iii.* ΑΡΕΙΑΣ ΤΗΣ ΔΙΟΓΕΝΟΥΣ.

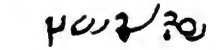
R1. Daughter of Diogenes.



HARPOCHRATES. *See Petcharpochrates.*

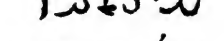
ARSINOE. *H16 ii*

H31A 3.

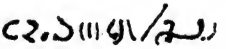


H34A4.

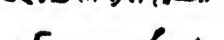
H34T1. H34A8



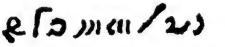
R1. T1.



AUTOCRATOR. *H74A6a.*



H74B5a.



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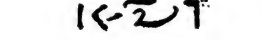
DOUBTFUL.

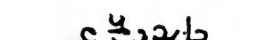
HASOS, HASYS. *H31 L8.* *See* ϱ.

H34 A14. See ϧ

H34 A16.

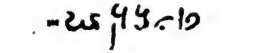


H34, B8.

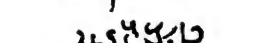


H34 B8 See ϧ

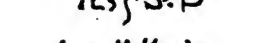
A' 4.



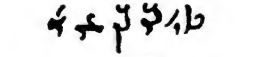
B 5.



F' Koseg. Pl. X.



F'



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ILLEGIBLE.

Which had been. *H19 ix* ΕΤΑCΨΩΠΙ? בבכ

Rendered. ΑΤΘΡΕ?S ב בכבא

Men celebrate. *H28 xxviii.* בכבכג

As is done. *H26 xxiv. See Rest.* בכבכ

Accustomed. *H19 viii.* בכבא

In making processions. *H26 xxv.* בכבאבג

Time. *H23 xvii.* ΑΩΕ? Gr. αεί? ΧΡΟΝΩΝ. בגבב

H27 xxv. ΤΟΝΕΠΕΙΤΑΧΡΟΝΟΝ. בגבכבא

H23 xviii. ΔΙΑΠΑΝΤΟΣ. ב. בגבבב

Gave. *H18 vi.* ΑΝΑΤΕΘΗΚΕΝ. בבג

Superior to. *H16 i.* ΥΠΕΡΤΕΡΟΥ. בבגבב

Animals. *H23 xviii.* בגבבג

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Man. *From* ⲣⲱⲙⲉ. ⲣⲱⲙⲉ ⲛⲓⲙ. Men and women. *Ch. Tabl. 246*. ⲣ,ⲙ

H 16 i. Men. ⲓⲙⲉ

H 31 L 10, 11, 12. His people. ⲓⲙⲉ.ⲉ

H 28 xxviii. All men. ⲛⲓⲙ

H 18 vii. All other men. ⲓⲙⲉⲕⲙⲓⲧⲉ

Regarding. *H 24 xx.* ΕΝΤΟΙΣΑΝΗΚΟΥΣΙΝ. ⲙⲓ

H 18 vi. ΤΑΠΡΟΣ. ⲙ

In which. *H 29 xxix.* ⲙ

May become. *H 26 xxv.* He might make *H 21 xii.* ⲙⲁ

H 23 xxviii. Making. ⲙⲁ

Things proper. *H 23 xviii.* ⲉⲕⲕⲙⲛⲉ

They had treated ill. *H 21 xiii.* ⲁⲥⲓⲟⲩⲉⲕⲙⲁ

H 22 xiii. ⲁⲙⲁⲕⲕⲙⲁ...

Who had; who were. *H 17 iv.* ⲕⲁ

Is kept; when they keep. *H 28 xxvii.* ⲕⲁ~

Shall be called; 'shall men call it? *See* II. ⲥⲱⲕⲁ

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Milk. *H32 L13*. ⲉⲣⲱϥ; *"in os dare."* ⲁⲣⲉ

H32 L16. ⲁⲣⲉ

F. Koseg. Pl. X. ⲁⲉⲉ

Pl. XI. ⲁⲉⲉ

Egyptians. *H16 i.* ⲱⲟⲟⲥⲕⲣ.

Hierogrammates. *H17 iv.* 'Writing men? ⲡⲣⲁⲕⲣⲁⲥ

For the use, or service. *H23 xvii.* ⲡⲥⲙⲟⲩ

H20 x. ⲡⲙⲁⲩ

* *Sometimes merely a terminal mark, as in SYNTAXES: at other times, perhaps,* a man, *after a proper name. See* ϥ ⲣ

Than. *H19 ix.* ⲩⲩ

H16 i. ⲗⲗ

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SHIPS. *H20 xii.* ϐαρϛ? *See Phabis.*

EYES? *H31 L7.* ϐρ *for* ϐαλ? ?

BERNICE, BERENICE. *H17 iii.*

H31 L3.

H34 A3.

R1.

T1.

H49 UQf.

H49 RMst.

H49 NDm

The munificent BERENICE.

SHARE, PART. ⲟⲩⲏⲣ? *OSOROERIS.*

LIMIT? *H35 C15.* ⲣⲏⲧⲛⲏϥ? *Masc.* ϩⲟⲩ?

PART? *O?K?* Part of the said place?

O8. A certain part. *See Fractions.*

Possibly read WER, VER, or BER in OSOROERIS and SENPOERIS.

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Forever. *H 25 xxi*. ΕΙΣ ΤΟΝΑΠΑΝΤΑ ΧΡΟΝΟΝ.

Everliving. *H 25 xxi*. ΑΙΩΝΟΒΙΩΙ.

H 35 A 15.

H 34 B 13.

D 7, 8. Hieratic.

Life. *H 16 i.*

Living. *H 16 ii.*

Hostile; hostilely. *H 21 xiii, xiii; H 22 xvi.*

Attacked. *H 22 xv*. ΕΧΕΙΡΩΣΑΝΤΟ.

Obsidional. *H 21 xiii.*

Strength, *or* health. *H 24 xxi.*

Restored. *H 20 x*. Βερs?

Ordered, *or* fixed them. *H 18 viii. See LIMIT above.*

Prize. *See* Δ.

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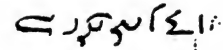
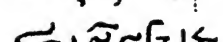
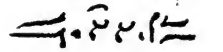
Baskets. *H31 L3.* Bip? *Perhaps* of gold and silver

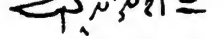
H31 L6. 

H34 A3. 

H34 A8.

H35 C4. 

R 2.

T 2. 

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(B)...

Kiug. *H16 i. Possibly* 𓆑𓂋.

But in D1, it is more like the bee. The sound is uncertain.

H 26 xxiv. Queen.

H 31 L1. Sovereigns, *dual. See Dates*

H34 B1.

H34 B13.

H51 L1. Queen.

H 51 L1.

H 51 L15.

H 51 L16. Queen.

H74 B1a.

H74 A4b. Queen.

H75 L7.

H76 L19.

H76 L21. Queen.

H76 L22.

H79 L1.

H82 L6? Unpublished tablet Br. Mus.

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Phylacteries. *H27 xxii, xxvi.*

Guards. *H21 xiv.*

Funerals. *H23 xviii. See Busiris*

Altar. *H24 xx.* ⲙⲁⲛⲛⲁⲓⲁ? *See Place.*

City *H21 xiv.* ⲑⲃⲁⲕⲓ. *Whence Thebes.*

H21 xii. Perhaps ⲑⲃⲁ..ⲙⲓ. *10,000 houses.*

Siege. *H21 xiii.*

H22 xv. ⲉⲓⲗⲉⲛ. Took by siege.

Racotis ? *H31 L4. Alexandria.* ⲣⲉⲕⲟϯ.

H34 A4.

H35 C5.

A'. See Dates.

H75 L11. Possibly.

Lycopolis *See* ⲙ.

Liturgy. *H31 L9.*

Worship. *H25 xxii.* ⲑⲉⲣⲁⲡⲉⲩⲉⲓⲛ. ⲫⲉⲓ, ⲫⲟⲱⲃⲉⲙ?

See Temple.

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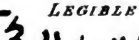
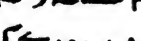
ZBENDETES. *H 32 L 33.* 

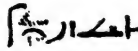
H 35 C 6.

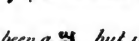
THYZBENDETES. *L'....*

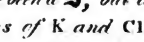
K'10. In Th.

K'11. 

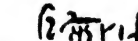
The initial may possibly have been a Ϫ, *but it is not always distinguishable from the other forms of* K *and* CH.

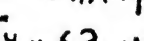
SNACNOMNEUS. *H 32 L 25.* 

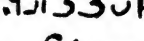
SNACNOMES. *H 32 L 26.* 

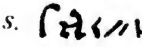
SPOTUS. *H 31 L 9* Ϣ-ποτ-το? *Ch. MS.* 

H 31 L 11.

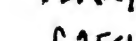
F'. Koseg. Pl X. 

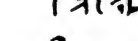
K'7. Champ. 

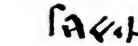
ZMINIS. *H 31 L 10.* 

H 32 L 29. ϢⲘⲒⲚ? 

F'. Koseg. Pl X.

K'6. Champ MS. 

ASSUMPTION. *H 17 v.* ⲡϣⲉⲡ? 

H 22 xvi. 

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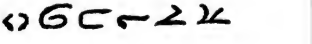
52 Γ,K,χ,σ.

CAESAR. *H51 L2. See Dates.*

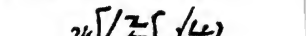


H74 A6 a. Caesaris.

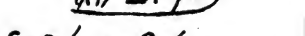
CLEOPATRA. *H34 A1. See Dates.*

H35 C1, 2.

H31 L1, 1.

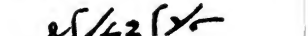


EGYPT. *H16 i.* χιε?



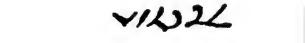
H18 vi.

"NE"CHTHMONTHES. *H31 L10.*

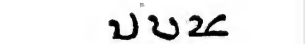


H31 L10.

H31 L11. .χθ.

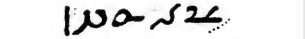


K'6,6. Ch. MS.

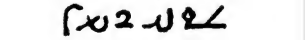


CHAPOCRATES. *H31 L9. See Harpocrates.*

F.' Koseg. Pl. XI.



K.' 10. Champ.



K.' 10. Ch.

CHAPOCHONSIS. *F.' Koseg. Pl. X.*

H31 L11.

K'6. Champ.

CHOLCHYTA? *K'8,13,14,14; H31 L8?11? H35 C9.*

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Land. *H21 xii.*

H21 xiii. ΚΔϱϛ?

H22 xvi.

Gardens. *H19 ix.* σϭΓ?

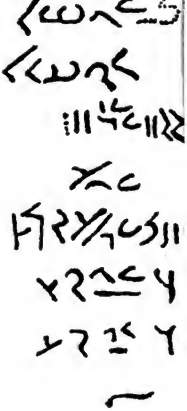
Permitted. *H30 xxx.* ΧΔΛ?

Feasting; making sacrifices. *H23 xix.* σΛΙΛ?

Tranquil *H18 viii.* ΧΔΝΗ?

H21 xii.

Thou Ϗ? *Champ. Tabl. n. 13.*



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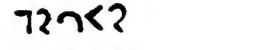
Shrine and statue. *H26 xxiv.*

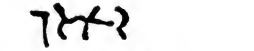
H26 xxv.

H26 xxv.

Affairs. *H18 vii.*



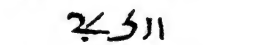
Who fought: who defended. *H18 vi.*



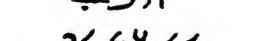
Fighting for. *H22 xvi.*

Fighting. *H22 xv.*

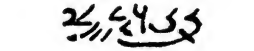
H25 xxiii ΕΠΑΜΥΝΑΝΤΟΣ.



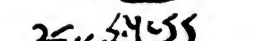
Laid waste. *H22 xvi.*



Military. *H20 x.*



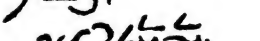
H20 xi. Military men. *See Great* , 𓂝.



Conquered. *H22 xv. See Good* , 𓎛.

Victory. *H16 ii. Good fight.*

H24 xv. See Prizes, 𓂝.

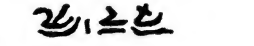


Should remain. *H20 xii.*

Also. *H24 xix.* ΚΕ? 𓏏, 𓏏? *Champ. T38*

H24 xix.

Gave him. *H16 ii.*



H24 xx. Have given.

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Bank. *H21 xiv* . ΧΩΜΛ .

Rod; oecopedic cubit. *H34 A12.*

H34 A13, B9.

H35 C8.

H35 C9.

A'5, 6.

B'6, 7.

Cubit square. *H34 A12. Peyron, 1828.*

H34 B9.

A'4.

B'5

Military dues? *H18 vii* . ΠΡΟΣΟΔΩΝ .

Collection. *H31 L8*. ΛΟΓΕΙΑΣ.

H31 L12. H32 L13, 14, 15.

F'3. Koseg. Pl X.

F'3. Koseg. Pl X.

K'4. Champ. MS.

K'n, 11, 15, 15. Ch One fifth . *See Number.*

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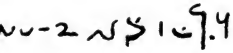
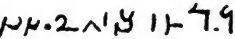
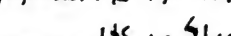
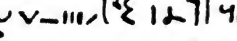
Sold. *H34 A12.* 

H34 B8.

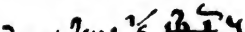
H34 L8. 

F2. 

M1. 

O3. See Price.

He has sold him. *K'7. Champ.*

Sold thee? *X'2. Often repeated* XXK? 

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The rest. *H17 iv.*

H18 vii, and elsewhere.

H24 xix.

H34 A13. Remaining.

H34 B11.

A'4.

B'6.

Hence pretty clearly *H26 VII, is, as in xvii;*

and not "the gods of the country."

Collection. *H20 x.* ΣΥΛΛΗΨΙΝ.

Collected? *H20 xi, or* Insurgents.

See III, F.

See υ, ω.

Dress. *H17 iv.* ΣΤΟΛΙΣΜΟΝ. Dressing.

H20 x. ΒΥΣΣΙΝΩΝ ΟΘΟΝΙΩΝ. Cotton.

H22 xvii. ΒΥΣΣΙΝΩΝ ΟΘ... ΩΝ.

Festival? *H28 xxviii.*

H74 A5 a. Dresses?

Corrected. *H24 xix.* ΠΡΟΣΑΙΩΡΟΩΣΑΤΟ. *Re-dressed.*

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Bestowed. *H24 xix. See Gems.*

Image. *H16 ii.*

H25 xxii.

H25 xxiii.

H25 xxiii. Images.

H30 xxxii. : *a wrought figure.*

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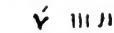
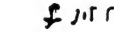
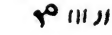
TBAEAIS. *H34 B4.*

H34 Ag. 

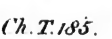
A'3.

B'4. 

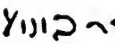
TOTOES. *H32 L27.* TOT, *hand* *Ch. T. 185.* 

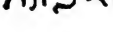
DIOGENES. *H17 iii.*

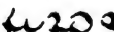
R 1.

O 1. 

DIONYSUS. *H75 L7.*

H17 L19. 

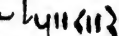
TEEPHIBIS, TEEPHNIS. *H31 A11.* 

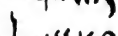
DEMETRIA. *T1. Probably.* 

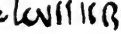
DEMETRIUS. *R1. Probably.*

P1.

Q1.

TRYPHAENA. *T1.* 

X'1, 3. A Queen. 

THE. *See Dates.* T, Ϯ; *in* Ϯρωμι. 

DAUGHTER? *H34 Ag, B3. Rather* T, *than* Τωρι.

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THE. ⲧ, ⲑ: *the feminine article. See Dates. Bearer,* ϫ; ⲭⲓ.

THOTH. *H20 xi.* ЕРМНЄ. ⲉ, ⲓⲉ, ⲗ. *MSS.*

H22 xv. ЕРМНЄ.

OTH. *In compounds: and perhaps* Names *H29 xxx.*

The list. *H32 L21.*

The list of them. *K6. Champ.* ⲡⲟⲩⲱⲙ.

The character answers clearly to ⲱⲑ *in* AMENOTHES, *So that if Champollion's reading* ⲱⲙ *is correct, the word was probably* ⲱⲟⲙ *in its original state. It seems to mean a written name, from* THOTH *the writer; thus*

Clerk of the priests. *H32 L18.*

F. Koseg. Pl XI.

HORUS. *H18 vi.* HORSIESI? *The initial ought to be* ⲧ *from its form.*

H22 xv.

H31 L7. ⲉⲣ. *Ch. Tabl. 216; a man.*

H31 L11. [*Hieratic* *D4.*]

H32 L32.

HARSIESIS. *H31 L10; also R, K'.*

F. Koseg. Pl. X.

H32 L30.

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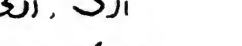
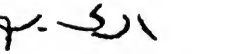
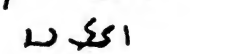
His progenitor.

Is, being; *H31 L6. Perhaps* ⲧⲉ

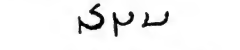
Who had been; Who has. *H16 i.*

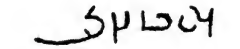
Wherever may be. *H30 xxxii.* 

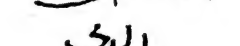
Which had been. *H19 ix.* 

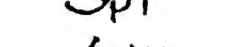
Rendered. ⲁⲩⲟⲣⲉ? *See* ⲁ 

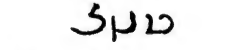
As is done. *H26 xxiv.*

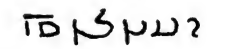
Who had; who were. *H17 iv.* 

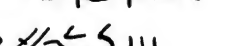
When they keep. *H28 xxvii.* 

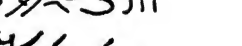
For the use. *See* ⲁ 

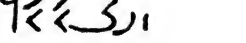
Making sacrifices. *See* ⲥ 

Who were assembled. *H22 xvi.* 

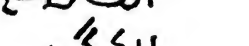
What had been done. *H20 x.* 

Who said; they said. *H17 v.* 

That. *See* ⲡ. 

Belong to. *H27 xxvii.* 

Feast. *H16 i.*

Abundance. *H21 xiii.* 

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Also ordered. *H.19 viii. See* And, (Γ)

H19 ix.

H23 xvii.

[*H34 A9* And.

H34 A9.

H31 L12.

H32 L13.

H34 B4.

H31 L12.

K'5. Also in. *Ch. MS.*

K'4. His women. *Ch. MS.*

K'4. Their wives. *Ch. MS.*

The last nine lines are inserted here for comparison, out of their order.

All. *H18 vi, vii.* THP, THPOT? Γ.P.

H31 L12. "To complete??

H32 L15.

All. *H21 xiii.*

H27 xxviii. THP?

H25 xxiii. See Assembly, Ψ.

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(2)...

All acts. *H29 xxx.*

All. *H22 xvi.*

Every month. *H27 xxviii.*

A reduplication, from ⲟ,ⲧⲣ, ⲥ

We have elsewhere ⲧⲓⲣⲟⲧⲧⲓⲣⲟⲩ *in a proper name.*

Munificent. *See* ϥ. 𓇋𓏏

Sacred. *See* ⲱ

Honours; ceremonies. *H23 xviii.* NOMIΣOMENΩN.

Granted. *H20. x.*

H18 vi.

To him. *H24 xxi.* Gave him?

Gave him. *H16 ii.*

Gave? *H74 B4 a, b. Gave much to Horus?*

NEPHTHY? *D4.* 𓄿𓇋 *or* 𓄿𓇋 NEϧ-ⲟⲩ? *Hieratic*

The reading NEPHTHY *is very ingeniously deduced by Champollion from the sacred character, and certainly tends to confirm the sound which he attributes to* 𓄿. *T, 103.*

Gave the victory. *H74 A6a.*

H74 B5a.

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To place? *H27 xxvi.*

Shall be placed. *H27 xxv.* ΕΠΙΚΕΙΣΘΑΙ

Enemies. *H26 xi.*

Upon. *H27 xxvi.*

H27 xxvi.

H32 L13 In? At?

H32 L16.

H18 vii. For this; therefore; on purpose.

What had been done. *H20 x.*

Illustrious. *H16 ii.* ΕΠΙΦΑΝΗΣ.

Honours. *H24 xix.* ΤΑ ΤΙΜΙΑ.

H24 xix.

H25 xxi. ΤΑΥΠΑΡΧΟΝΤΑΤΙΜΙΑ.

H30 xxx.

H24 xx. Most honourable. ΤΙΜΙΩΤΑΤΑ.

Venerate. *H30 xxxi.*

Enter; be sent. *H17 iv.* ΨΒ?

H20 xii.

Glorious. *H16 i.* ΜΕΓΑΛΟΔΟΞΟΥ.

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Besiege. *H21 xiv.*

Approaching. *H21 xii.*

Great. *H16 i. See Baskets; also Dates.*

X2. The great Queen.

Customary? for ordination. *H19 ix. See Cave.*

Arms. *H21 xiii.* ΟΠΛΩΝ.

H25 xxiii. ΟΠΛΟΝ ΝΙΚΗΤΙΚΟΝ

Prizes. *H17 iii.*

H34 A3. Wants the most characteristic part

R1.

T1. No one character is constant in all.

From. *H19 viii.* From men.

H19 viii. From a time.

H20 x. Excused from.

H23 xvii. From the temples.

Arura, *H23 xviii. See Rod*, Γ.

Prophets. *H17 iv.* ΔΟΟΜ ? *Akerblad. See Chimnaraus.*

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Patrimonial? revenues. *H19 viii.* προσοδους.

Eupator? *H31 L 4. Philopater? See* ω.

H31 I. 2. Defender?

H32 L18.

H35 C 3.

H35 C23. Defender of his Father?

Father ? ?τοτε?? *Ch. T 248.*

H28 xxviii. His progenitor.

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Foot; private. *H13 vii.* ΟΛΛΟΣ.

H20 xii. ΠΕΣΙΚΑΙ.

H21 xiv. ΠΕΣΟΥΣ.

H22 xvi. People.

H30 xxxi. ΙΔΙΩΤΑΙΣ.

Assembled. *H22 xvi.* ΘΩΔΤΤ? *See THOTH*

Bare ground. *H32 L13* :ΨΙΛΟΥ?ΑΣΠΙΤΟΣ,ΑΣΙΤΟΥ?

H32 L16.

F'Koseg. PIX ? "Phrecages"

They said. *H17 xxi.* Θ&ϘΕΜ?

It is declared. *H34 A8, B3. See Dates.*

Surnamed. *H25 xxiii.* ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

H34 A10. ΤΥΥΚΩ

H34 B6.

B'5.

H51 L2.

H51 L17.

H75 L1.

H76 L22.

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Surnamed. *X'1. Fem.* C *for* Ϛ.

X'2. Tryphaena. See Dates.

Against. *H20 xii.* ΕΠΙ.

H21 xii. ΕΠΙ.

For. *H21 xiv.*

Most conspicuous. *H25 xxiii. See Illustrious.*

Gave? *H74 B5a.*

H74 B6a. To the Sanctuaries.

Which are placed. *H27 xxvi.*

Belonging to. *H19 ix.* ΚΛΟΗΚΟΥΣΑΣ.

Authors; causes. *H28 xxviii.* ΑΡΧΗΓΟΙ.

Going out. *H26 xxv.*

To keep. *H30 xxxi.*

That he might render. *H18 vii.*

Because; whereas. *H28 xxvii.*

H18 v.

Past, which had been. *H20 xi.*

Grandfathers. *H25 xxii.*

Predecessor; cause; past. *H25 xxii; 4 times.*

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That; for that. *H18 vii.*

H26 xxv.

To do; to give. *H26 xxiv.*

To do to, or as. *H28 xxiv.*

Is done? *H23 xvii.*

Collecting. *H21 xiv.*

Proper to be done. *H20 xi.* ΤΟΠΡΟΣΗΚΟΝ.

By sea. *H21 xii.* perhaps from

H20 x. ΚΑΤΑΠΛΟΥ.

H20 v. ΣΥΛΛΗΨΙΝ. *See Collecting*

Power. *H17 v.* & ΜΕΤ. Χωρι.

H18 vi.

H18 vii.

H20 x. Subject.

H22 xvi.

H27 xxvi.

H28 xxviii.

H28 xxviii.

H30 xxx. Priesthood ΜΕΤΟΥΗΒ.

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SISOIS. *See* ⲥ. ⲓⲓⲓ *seems the only distinct letter.*

Order. *H 20 x.*

H 20 xi.

H 21 xii.

H 24 xix.

H 24 xx. Not in order. ⲁⲧ?

H 24 xx. Decorously.

In; into. *H 29 xxx.*

Many. *See Numerals.* Hundreds?

TO? *H 17 v;* ⲉ? *Champ. T. n. 6* "ⲓ" *Hieratic.*

Being. *H 18 vi.* ΥΠΑΡΧΩΝ. ⲟⲩ?

And. *H 16 ii.* With. *H 26 xxv.*

H 16 ii. H 31 L 11. Champollion. ⲁⲛ ⲉⲣⲙⲁ

H 16 i.

H 32 L 16.

H 75 L 1. possibly.

Adversaries. *H 16 i.*

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To. *H20x. To Alexandria.*

Temples. *H17iv.*

Country? *H16i. Fields and houses?*

Those under. *H18vi.*

House; temple. *H24xix.*

In? Dwelling in? *H34 A11.*

In; to; for. *H18vii.*

H18vii: under.

H22xvi; to.

H25xxi; in.

H28xxviii; in.

H31L8; in.

H31L6,7; in? *H34 A7, B7*; in.

H19 viii; yearly.

Illustrious. *H31L2. Epiphanes; plur.*

H31L2. See Dates.

H34A1.

H34A2.

H34A7.

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Walls. *H21 xiv.*

Lower. *H18.*

Chapel ? *H17 v. At Memphis. Perhaps simply* into.

H27 xxvi.

Place. *H20 xii.*

H25 xxiii.

H30 xxxi. Habitations; united houses ?

H32 L13. ΠΟΤΤΟΥ.

H32 L16.

Perithebaic. *H31 L9.*

Whole field *or* piece ? *H34 A13, B10 : H35 C10, 11. See Cubit.*

Money; stores. *H18 vi. See* ш

H23 xvii. ΣΙΤΟΥ ΤΕ ΚΑΙ ΑΡΓΥΡΙΟΥ.

In the names of the months this character always answers to ⲧ , *and probably in general to* ϩⲓ, ⲡⲓϩⲓ, *a house; but* ⲧⲏ *which greatly resembles it, seems to be THY, in THYNABUNUN, and elsewhere, being perhaps related to* ϭⲱⲙⲥ, *burial : thus*

H32 L15 – *H31 L8.*

F'K'PLXI

K'5,5,6,7 Champ. MS.

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ĽUBAIS. *H34 A9, 10, B5.*

H34 B3.

Child. *H16 i.* ΔΛΟΤ?

Crime. *H19 viii.* ΕΝΛΙΤΙΛΙΣ .ΛΩΙΣΣΙ?

Vineyards. *H19 ix.* ΙΔϱΔΛΟΛΙ?

Sacrifices. *H28 xxix.* ΘΥΣΙΑΣ ΚΑΙΣΠΟΝΔΑΣ.

H29 xxx, ΨΛΙΔ? On the altars?

Feast. *H29 xxix.* ΣΤΕΦΑΝΗΦΟΡΗΣΟΥΣΙΝ.

Dates? *H29 xxx.* ΧΡΗΜΑΤΙΣΜΟΥΣ.

Descriptions? *H31 L9.* ΟΝΟΜΑΤΑ.

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WITNESSES. *H32L20*.. ⲙⲉⲑⲣⲉ. *Kasegarten.*

H32L21.

MUTHES. *H31L9. Greek doubtful, might be PASES or MASES.*

F. Koseg. Pl. X.

MAESIS. *H32L34.*

MIRSIS. *H32L34, MIRRSIS?*

Who has *or* is. *H16i.*

In. *H24xix:* its place ⲙ ⲫⲙ. *Ch. T. 35.*

Ill. *H21xiii.* ⲙⲓⲧⲏ? *For* ⲙⲓⲥⲏ? ?

Diadems. *H16i.* ⲙⲟⲣ?

H27xxv.

Same place. *H30xxxii. Perhaps rather* ϥ *than* ⲙ.

Besides. *H29xxx.*

More. *H19 ix.* [*H21xiii:* ⲁⲗⲗⲁⲏⲓ. ⲟⲩⲛ]

Moreover. *H20xi:* ⲇⲉⲕⲁⲓ. *See And,* ⲟ.

Illustrious. *H16ii.* Epiphanes. *Ch. reads* ⲧⲣ. ⲧⲣⲡ. ⲣⲣ. *T. 345.*

H16i. ⲙⲉⲅⲁⲗⲟⲙⲟⲩⲟⲩ.

Received ?? *H34A12, B19.*

Liberally. *H23xviii.* ⲉⲙⲙⲁⲥⲟ?

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Lycopolis. *H21 xiii.* SIOUTH.

This might be ⲟⲧⲱⲛϣ ⲧⲃⲗⲕⲓ; *the initial is something like* ⲟⲧⲟⲛ, *in Honnophris, Debtor: though a debt is more like* ⲟⲩ ⲟⲛ, *coming again, than* ⲟⲧⲟⲩ, *eating, to which* ⲟⲧⲱⲛϣ *may be referred.*

Contributions; impositions. *H18 vii. See* 3

Expending. *H21 xii.*

Money. *H24 xix.*

Gems. *H24 xix.*

Munificent? *H74 A1a. Cleopatra.*

Having inquired. *H24 xx.*

Ornamented. *H24 xx. See Illustrious.*

Exhibition? *H13 xvii.* ⲙⲏⲛⲓ? ⲣⲣ ⲙⲙ?

Solemn? *H20 x. Procession.*

Restraining. *H21 xiv.*

Debts. *H19 vii.* Debtors; guilty; captive.

H18 vii, viii. ⲟⲧⲟⲛ.

H19 ix, ix. Tributary; was due.

H18 vii. Tribute; fixed debt. *See Gold.*

HONNOPHRIS *or* CHONOPRES. *H31 L7. See Chons.*

F. Koseg. Pl. IX. ⲟⲧⲟⲛ-ⲛⲟⲧⲣ-ⲣⲕ?

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Add; manner. *H25 xxi.* ΕΠΛΥΞΕΙΝ.

Parents. *H25 xxii.*

Shall be. *H27 xxvi.* ΕΣΤΑΙ. 22. μερε ?

H26 xxiv. Placed. ΠΑΡΑΤΙΘΕΝΑΙ

H28 xxviii. Held. ΣΥΝΤΕΛΕΙΝ.

H29 xxix. Held. ΑΓΕΙΝ.

H30 xxxi. Held. ΣΥΝΤΕΛΟΥΝΤΑΣ.

H27 xxvii. Placed. ΕΠΙΘΕΙΝΑΙ.

H27 xxvii. Placed.

H25 xviii. Called. ΠΡΟΣΟΝΟΜΑΣΘΗΣΕΤΑΙ.

H30 xxx. Called. ΠΡΟΣΑΓΟΡΕΥΣΙΝ.

H26 xxiv. Honoured ?

H25 xxii. Placed. ΣΤΗΣΑΙ.

H30 xxxii. Placed.

H26 xxiv. Carried. ΣΥΝΕΞΟΔΕΥΕΙΝ.

H26 xxv. Placed. ΚΛΙΘΙΔΡΥΣΑΙ.

H30 xxxv. Placed. ΙΔΡΥΘΗΣΟΜΑΙ.

H26 xvii. Placed. ΙΔΡΥΣΑΣΘΑΙ.

H27 xxv. Put over. ΕΠΙΚΕΙΣΘΑΙ.

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Wore in state. *H27 xxvi. The only past tense.*

Shall be written. *H29 xxx.* ΚΑΤΑΧΩΡΙΣΑΙ.

Which shall belong? *H29 xxx.*

They should remain. *H20 xii.*

It shall be done. *H30 xxxi.*

It shall be lawful. *H30 xxxi.* ΕΞΕΙΝΑΙ.

There shall be prepared. *H30 xxxii. Engraved.*

Day. ⲟⲛ ⲙⲉⲣ? *Champollion reads* ϙⲟⲟⲩ.

H17 iv. This day and year?

H26 xxv. This day.

H29 xxix. Five days.

H28 xxviii. Both days?

H25 xxiii. Each day. ΤΗΣ ΗΜΕΡΑΣ.

H26 xxiv. Daily; quotidian. ΝΤΒ?

H28 xxviii. Birth day.

H19 vii. In the days.

H24 xv. In his days.

H23 xvii. To the day; until.

H19 ix.

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From *H 29 xix. The time.*

The year and day aforesaid? *X 9, 10.*

Justice *H20 xi.* ΤΟΔΙΚΑΙΟΝ. ⲡⲁⲙ?

H26 xxiv. ΤΑΝΟΜΙΖΟΜΕΝΑ.

Illustrious. *T1.* ... 𓋴 .

Loving. *See Dates.* ⲙⲉⲓ?ⲙⲉⲛⲣⲉ?𓊃?𓐍?𓄿?

𓄿, 𓄿, ⲙⲣⲣ, ⲙⲉⲣⲉ, LOVE *Champ. T438.*

We have 𓄿𓏏𓐍, *M, RJ, making in R3, which seems to be a feminine title of honour: as*

Philopator. *H16 ii. Plur.*

H16 ii. Plur.

H16 iii. Plur.

H17 iv. Fem.

H26 xxiv. Doubtful.

H31 L2. Dual?

H31 L4. Fem.

H34 A 2. Plur.

H34 A6. Masc.

T1. Pl.

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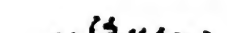
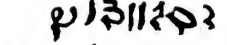
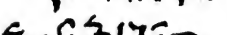
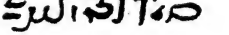
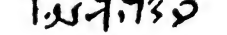
Philopator. *R 2 Fem.* 

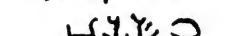
X'1. 

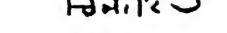
Philometor. *H31 L3. Plur.* 

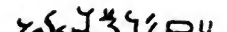
H34 A3. 

H34 A5. Masc.

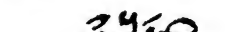
X'1. Tryphaena. 

X'3. 

Philadelphus. *H17 w. Fem.* 

H31 L3. Fem. 

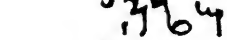
H31 L6.

H34 A4. Fem. 

H34 A6. Masc.

Aforesaid. *H30 xxxi. or* written .ΠΡΟΕΙΡΗΜΕΝΟΝ.

H 30 xxxi.

H34 A8. very commonly towards the end of deeds. 

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IN; OF *H16 i.* 𓇋 : *of*

H17 iv. ON, FROM. *H18 viii.* IN.

H19 ix. FROM.

H20 x. FROM.

DARIUS. *F1, T1.* ΝΤΡΙΩΨ *See Dates*

NYSIA? *R1.*

AMUN; JOVE. *H16 xi.* ΔΙΟΣ . ϧϑ . ⲢϬ.

ϪϮϬ, ⲙⲛ . ϧ ⲧⲱϬ *Champ. T. 41.* ΧΝΟΥΜΙΣ, ΧΝΟΥΒΙΣ, *of the amulets and of an inscription; the two forms of* Μ *confirming the phonetic reading: whence the enchorial characters seem to have been employed for* ΜΝ *instead of* ΝΟ *which was apparently their most natural sound.*

H34 A17. Juno? ΗΡΑϹ

H34 B15. Juno?

AMENOTHES. *H34 A10, B5. Amunthothesi? See Thoth.*

A'4, B'5. ⲧⲙⲛⲃⲏ?? *Ch. T 161.*

AMONORYTIUS. *H32 L31. Amunhor.*

AMONRASONTHER. *H32 L18.*

H34 A25?

H34 B28?

H35 C23.

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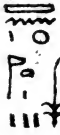
AMONRASONTHER. *Pillar of Turin, 8.*

In the Greek L3, we have ...ΝΡΑΣΩΝΘΗΡ *L28* ΜΕΝ ΤΟΥΣ ΙΕΡΕΙΣ ΕΚ ΣΚΛΗΡΟΥ ΛΙΘΟΥ *L30* ΤΟ ΔΕ ΥΠΟ ΦΙΣΜΑ ΑΝΑΓΡΑΨΑΙ ΕΙΣ ΣΤΗΛΗΝ ΛΙΘΙΝΗΝ ΤΟΙΣ ΤΕ ΕΛΛΗΝΙΚΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΓΡΑΜΜΑΣΙ. *L 31* .. ΤΗΣ ΚΡΗΠΙΔΟΣ ΤΟΥ ΑΥΤΟΥ ΙΕΡΟΥ ΕΙΣ ΑΪΔΙΝ ΜΝΗΜΟΣΥΝΗΝ. *This was therefore a bilingual Inscription; and the language is again called not* DEMOTIC *but* ENCHORIAL.



The figure of a deity with a human head is between these two inscriptions: the figure with a hawk's head and a disc is turned the other way: and its inscription is less distinct than this, but seems to be nearly the same. The head dresses have double plumes. See Champ. II. 366, 369.

CHIMNARAUS. *H32 L32.*

AMUNET *Ch. I 288. H31 L6. Diospolis [the splendid]*

AMUNERPHEI ? *H31 L7* *Ch.*

H34 A11

H34 B7. The prefix

H35 C7, 8. See (r)

K' 18.

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Health. *H24 xx.*

Of: belonging to. *H19 viii.* People of Egypt.

H29 xxx. To *the temples.*

H19 viii. Those under.

H24 xx. Wherefore.

H27 xxvi. Rites; *according to law.*

H28 xxix. Rites. NOMIZOMENA.

H30 xxxii. NOMIMON.

H20 xi. TA EIOIZMENA.

Saviours. *H16 ii.* NOQE ⲙ? *See Dates.*

H25 xxii.

H34 A2.

H35 C2.

C.I. 1. Koseg. Pl XII.

The rest. *See* (ⲣ)

Shall be honoured. *See* (ⲙ)

Sacred. *H21 xiii.* TAIEPA

H23 xviii. Honours.

H27 xxvi. When he celebrated.

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Consecrated. *H24 xx.*

H24 xix.

Others. *H19 ix.* O o

H23 xix.

Aforesaid. *H34 A 18, 18; B 17, 18. See* M.

That. *H19 ix.*

H20 xi. That; *or possibly* ABENBIMEN.

H20 xi. Took care that?

H20 xv.

H18 vii.

H21 xii.

H19 xv. That *they should do.*

H19 ix. That they should not.

Parents; predecessors. *H25 xxii.*

Gold. *H24 xix.* "NN, NOTB??

H26, xxiv. Golden.

H26, xxiv. Golden.

The distinct character appears to be *representing in Mr. Champollion's opinion "the cloth used in washing gold dust": he has found it H26 VIII, thus* . *In the same line there is* , *which somewhat approaches to the Enchorial character.*

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Gold. *H19 iv.* To pay.

H22 xvi. Money due?

H74 A7a. Gold, silver, gems?

H74 B6a. Gold, silver, much.

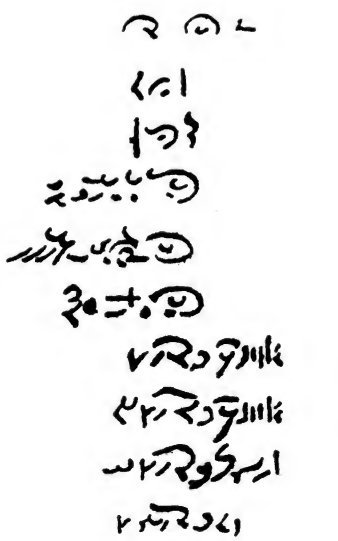
H74 B8a. Gold, gems, all?

Bought? *H31 L12.*

H32 L14. Sold?

H32 L17.

H34 A14.



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O,Y. *See Autocrator. Tryphaena.* 9,ᵀ,ᵀ. *Ch. T 15*

"ιιι9,ᵀᵀˢ *of plurals.* 2,ᵀᵀᵀ *of participles??*

Field. *H23 xvii.* ΙΕΡΑΣΓΗΣ.

H19 ix. Gardens. ΠΑΡΑΔΕΙΣΩΝ.

H19 ix. Vineyards. ιαρδαλοΛι?

H23 xviii. Vineyards. ΑΜΠΕΛΙΤΙΔΟΣ.

H34 A13. Bare ground.

H34 B10.

A'4.

B'6.

PHABIS *H32 L18.*

F. Koseg. Pl. XI.

FOOT. *See* 𓂝. *Perhaps* 𓊪𓏏𓏏.

PTOLOMEUS. *H16 ii, ii.*

H17 iii.

H31 L1.

H34 A1.

H34 B1.

H34 A1.

R1. See Dates.

PHILINUS. *H17 iii.*

T1.

PHILESIA? *Q2.*

PYRRHA. *H17 iii.*

PYRRHIUS. *H35 C6.*

H35 C6.

PANAS. *H32 L37.*

PORTIS. *H32 L28.*

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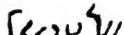
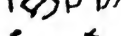
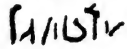
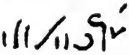
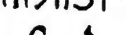
PHANRES. *H32 L22.* P. H. N. R. S? 

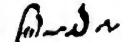
H34 A 24. 

H34 B27. 

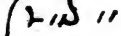
A'7.

B'9. 

OSIRIS. *H18 vi.* 

H18 vi. See Petosiris. 

OSOROERIS. *H31 L10.* *See* ΟΤΗΡ, Β.

F'Koseg. Pl X. [3 of *Arueris Art. Egypt.*] 

K'4, 4. Ch. M.S.

The second O, *as well as the eye of the distinct Hieroglyphic, rather favours Rossi's etymology of* ΟΥΦ ΙΟΡΦ.

ISIS. *H18 vi.* ϩⲏ ΗΘΣ? *Possibly related to* ϩⲱⲥⲓ, *a throne.*

H32 L34. In Maesis: perhaps a synonym.

H34 A17. CERES? ΔΗΜΗΤΡΟΣ.

H34 B17.

A'6.

B'7. Possibly Synonyms.

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PET. *Champ. Tabl. n 9, 10, 11.* .

PETEUTEMIS. *H32 L13.*

H32 L15.

H32 L23.

H32 L30.

F' Koseg. Pl X.

Pl XI.

PETENEPHOTES. *H34Aq.* ПЄТ-NOTq-ΘШΘ-HCI ?

H34B5.

A'3.

B'4.

K'7 Ch. MS.

K'10. Ch. MS.

PETEARTRES. *H32 L23.* PETEARPRES ? *Ch.*

 T185 , *n. 201.*

PETEURIS. *H32 L25.*

PETEHARPOCHRATES. *H32 L24.*

PETECHONSIS. *H32 L13.*

H32 L16.

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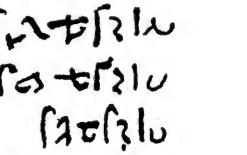
PETEMESTUS. *H31 L10.*

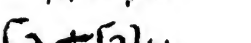
H32 L29.

F. Koseg. Pl X.

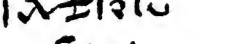
K. Ch. MS. Petemnestus.



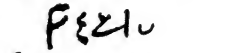
PETOSIRIS. *H32 L37.*



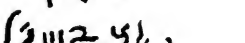
PETOPHOIS. *H32 L36.*



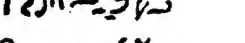
PECHYTES. *H35 C7. Petchytes?*



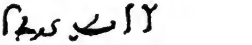
PACHEMIS. *H32 L31.*



PHIBIS; PHIVIS. *H32 L27. See Teephibis.*



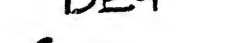
PSAMMETICHUS. *D1. See Dates.*



PSENCHONSIS. *H32 L26.*

PSENAMUNIS. *H35 C6.*

P4. Champ. in Mai. P24.



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Memnonia. *H31 L9.*

To whom. *H25 xxiii.*

H27 xxvii. By which?

In it? On it. *H27 xxvii, xxvii.*

Put. *H21 xiv. Guards.*

Came. *H17 iv.* Who had come.

H19 viii. Which amounted to.

H20 xii. ΤΟΥΣ ΕΠΕΛΘΟΝΤΑΣ.

H22 xvii. Which amounted to.

Month. *H16 i. See Months.*

H27 xxviii.

H27 xxix. Monthly.

Corn. *H18 vi.*

H19 viii.

Silver. *H18 vi; H21 xii.* ΑΡΓΥΡΙΚΑΣ ΤΕ ΚΑΙ ΣΙΤΙΚΑΣ.

H19 viii; H24 xxx.

H21 xiv. ΧΡΗΜΑΤΩΝ ΠΛΗΘΟΣ.

Ceramium; pot. *H23 xviii.*

Baskets. *H31 L3. Perhaps* of silver. *See Dates.*

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Temples. *H17 iv.* ΕΡΦΕΙΝΙ?

H24 xix. ΙΕΡΑ ΚΑΙ ΝΑΟΥΣ.

Approved. *H16 ii.* ΕΔΟΚΙΜΑΣΕΝ.

MEMPHIS. *H17 v.* ΠΑΝΟΤΥ.

H22 xvi.

H27 xxvi.

M1,2. S. of M?

M3,3.

R 3.

R, registry.

X'2. Province of Memphis? *6 times in X'.*

X'9. Inhabitant of Memphis.

H74 A46.

H74 B6a.

H74 B9a. See Advertisement.

Which shall be placed. *H25 xxxiii.*

Illustrious. *R 1.*

Decently. *H18 viii.*

Prizes. *See Δ.*

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HIM; IT. *H29 xxix.* "9" *Ch. T. 15.*

BEARER; WEARER; LORD. *H16 i.*

H17 iii. BEARER. *Akerblad.*

H32 L 13. Masc.

H32 L 16.

H34 A 3. Fem.

H32 A 3.

TO HIM. *H24 xxi.* poq?

PHTHAH. *H16 i.* Vulcan "ptah" *Ch. T 48.* π.τ.ϱ.

H16 ii. Approved by PHTHAH. *See* ϩ

H16 ii. Loved by PHTHAH.

HIS. *H24 xxi; H31 L 9. Possibly*

H16 v. From his

H17 v. From his father.

H18 vi. His father.

H20 xii. Their own.... ot?

H23, xviii, xviii.

H30 xxxi.

H31 L 9. Plural.

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To. *H27 xxvii.* Belong to.

Going out. *H26.xxv.*

Going into. *H27 xxvi. Singular.*

GOOD. ⁂. ר, ר. NϘ,NOTϘJ *Seems to be syllabic.*

Beneficent. *H24 xxv.* ΕΥΕΡΓΕΤΙΚΟΝ

H18.xi. H16 iii.

H17 iii. Fem. ΕΥΕΡΓΕΤΙΑΟΣ.

H31 L3 Fem.

H31 L5. M.

H32 L18 Plur.

H34 A2 Pl.

H34 A3 F.

R 1. Pl.

R 1. Fem.

Pious. *H16 i.* ΕΥΣΕΒΟΥΣ.

H16 i.

H16 i. These three together.

Benevolent. *H18 vi.* ΕΥΕΡΓΕΤΙΚΩΣ ΔΙΑΚΕΙΜΕΝΟΣ.

H18 vi. Both together.

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Munificent. *H17 i.*

H23 xviii. ΕΔΩΡΗΕΑΤΟ.

H25 xxii.

H34 A7. Also?

F' Koseg. Pl IX.

Granted. *H18 vi.* ΕΥΕΡΓΕΤΗΚΕΝ

Corrected; improved. *H16 i.*

May prosper. *H19 viii.* ΕΝ ΕΥΘΗΝΙΑΙ ΩΣΙΝ

Approved; resolved. *H25 xxi.* ΕΔΟΞΕΝ. *See Pious.*

Nuf? *Apparently a name of Phthah, in Memphis. See* 3, 3. 2

CHONS. *In* PETECHONSIS, PSENCHONSIS. *See Phibis.*

Champollion makes CHONS. *Tabl. n. 496; but* ϧⲁϩ *is a fan, and scarcely a sieve. See* Ϥ.

, GOOD, ⲛⲟⲩϥϩ; *also* Ϥ, B, V. *See Memphis, Phiris* 2

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TO HIM. *See* ϥ. ЄΡΟϥ. *See Arsinoe. Alexander.*

PART. *See Numerals.* ΡΕ.

SONOF. *H31 L9, 10, 11. H32 L22. For* ϒ. ϒΗΡΙ.

EVERY. *H27 xxviii.* ΤΗΡ?

WITNESSES. *H32 L10.* ϢΕΘΡΕ. *Kosegarten.*

H32 L21. See Midhes.

Asp bearing. *H27 xxvi.*

Ditches; canals. *H21 xiv.* ΤΑϮΡΟΙΕ. ϫΟΡ?

Year. *See Dates.* Ϯ. ροϢΠϛ.

Years; Time. *H19 viii.*

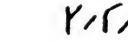
H20 x.

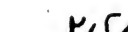
H22 xv. ΕΝΟΛΙΓϛϒ ΧΡΟΝϛϒ

H74 B4 a. Many years.

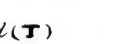
A pillar. *H30 xxxii.* ⲞⲨ

SOTER. *H 31 L 4. Champ.*

H 34 A 5. See Dates. 

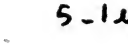
PRICE. *H 32 L 16.* ΠCOTEN? *See Sold* (T) 

H 34 L 16.

H 34 A 18. 

H 34 B 19.

A' 4.

H 35 C 17. 

H 31 L 8. Have sold.

H 34 A 12.

H 34 B 8, 9.

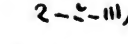
H 35 C 7.

F 2. V. Darius.

H 3. XV. Darius. for L 3 M 3.

H 23 xvii. ΤΑΣ ΤΙΜΑΣ.

F' Koseg. Pl XI.

Bare ground? *H 32 L 18. Possibly* ασπ τος *for* ασιτου 

H 32 L 16. Or ψιλου τοπου.

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Fixed. *H19 ix.* ΜΕΝΕΙΝ ΕΠΙΧΩΡΑΣ. *Perhaps* 9 . ⊀ΛΛΙ Y 6/2 ∧ /

Established. *H16 i.* ΚΑΤΑΣΤΗΣΑΜΕΝΟΥ. 4</24

H18 vii. ΚΑΤΑΣΤΗΣΑΣΘΑΙ. Y</24

H24 xix. ΔΙΑΤΕΤΗΡΗΚΕΝ. 4C/24⌒

H24 xxi. ΜΕΝΟΥΣΗΣ. 4</24

H28 xxviii. It is established? 4C/24)1

Collections. *H31 L8.* ΛΟΓΕΙΑ. 1.4)11

H31 L12. Γ1Y)11

H31 L12. 1.4⊀)⊀11

H32 L13. 1.4)11

H32 L14. 1.4)11

H32 L15. 1 ⊀)1

F' Koseg. Pl X. 1.4)111 2 2

F' 1.4)11 2)12

F' 1.4)11 2 2

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Ornaments. *H26 xxiv.* ΙΕΡΟΝΚΟΣΜΟΝ.

Conspicuous. *H26 xxv.* ΕΥΣΗΜΟΣ.

H30 xxxi. ΤΝΩΡΙΜΟΝ.

Great. *H26 xxv.* ΜΕΓΑΛΑΙΣ.

SITALTHES? *R1. Or*.. CLITUS?

SISOIS. *H34 A10. Perhaps for* ⊥.

H34 B6.

A'4.

B'4.

Their. *H23 xviii.*

Came. *H22 xvi.* ΨΕ?

H26 xxv. Going out.

Without; not. *H20 x.*

To be paid? *H19 viii. Or levied?*

Sea; water. *See* ⊼.

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G...

Brothers. *H25 xxii.* CϢNOϮ ⲥ *Ch. T. n. 260.*

H31 L2. Possibly however ϩ

H34 A1. His sister. ΤΕϘϹѠΝΣ.

ISIS. *See* ⲡ.

Likewise. *H20 xi.* ΟΜΟΙѠΣ ΔΕΚΑΙ.

H23 xviii.

H30 xxxi.

Like to; as. *H20 xi.* ΚΑΘΑΠΕΡ. CONJ

H22 xv.

H24 xix. ΑΚΟΛΟΥΘΩΣ.

H26 xxiv. ΚΑΘΑ.

H30 xxxii. As.

H27 xxviii. As is customary.

The same; the like? *H23 xvii.*

Contributed to. *H24 xix.*

ASHMOLEAN OXFORD MUSEUM

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Horsemen; horse. *H20 xxi.* ΙΠΠΙΚΑΙ.

H21 xiv. ΙΠΠΕΙΣ.

Everliving. *See* B.

In it? *H28 xxviii, xxviii.*

Was good. *H18 vii.* ΠΕΦΙΛΑΝΘΡΩΠΗΚΕ.

Approved. *See* ϥ.

Mother. *See* Philometor, μ; *Dates.*

H31 L5. His Mother.

H31 L6.

H31 L7. μητρος.

H31 L8.

H32 L19. Philometores.

I'6, 7. With a flower.

Sacred scribe. *H17b.* ΙΕΡΟΓΡΑΜΜΑΤΕΙΣ.

Letters. *H30 xxxii.* ϲϧϩι?

xxxii.

xxxii.

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Secretary. *H32 L18.* MONOΓΡΑΦΟΣ. "ϛδδι ωπ" *Ch.*

H34 A2.

K'19.

Written. *H31 L1.*

Feather bearers. *H17 iv.* ΠΤΕΡΟΦΟΡΑΙ.

Named? *H32 L20.Or* Written? *A party, Lenommé?*

H34 A8.

H34 B8.

H34 A11.

H34 B9.

H35 C7.

X'1. Feminine?

P 2. Three times.

Sculptor. *H31 L11.* ΖΩΓΡΑΦΟΣ.

Written and engraved? *H76 L28.*

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O. *See Ptolemy, Cleopatra, Autocrator.*

GREEK. *H30, xxxii.* ΟΥΕΙΣΙΣΙΝ. *Ionian.*

God; godlike. *H18 vi.* ΘΕΟΣ. ὠΟΥ, *glory.*

H18 vi. A goddess.

H16 i. Lord. ΚΥΡΙΟΥ.

H16 ii. Gods; *plural.*

H16 ii.; H29 xxx. The god. π.

H18 vi.

R1. God and goddess.

R1.

H34 A8. Goddess.

H75, 76; Often.

Sacred..... *H23 xviii.*

H26 xxiv. Divine.

H30 xxxii. Characters.

OSIRIS. *Also* Deceased. *See* π.

H31 L8. ΤΩΝ ΝΕΚΥΩΝ

ISIS? *H31 L6.* Deceased.

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The Sun. *H16i.* ϥρн.

H16ii.

H16ii.

Thoth; Hermes. *See* 𓁟.

Apis. *H23 xviii.*

H24 xix.

Mneuis. *H23 xviii.*

Venerable. *H23 xviii. See Father.*

King. *See* 𓁟.

Assumed. *H16i.*

Solemnity; feast. *H17v. See* (ϒ) 𓉐

H22 xvi.

Aſsembly. *H23 xix.* ΠΑΝΗΓΥΡΕΩΝ.

H26 xxiv. [ΕΟΡΤΑΙΣ ΚΑΙ ΠΑ]ΝΗΓΥΡΕΣΙΝ.

H28 xxviii.

H29 xxix.

H30 xxxi.

Decent. *H20x.* ΧΑΘΗΚΟΥΣΑΝ.

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Solemnized; Ended. *H32 L19.*

F. Koseg. Pl. XI.

H34 A25.

H34 B28.

A'8.

B'9.

H35 C23.

H36 (17)

Dismissed. *H18 vii. See* (ד)

H19 ix. Excused.

H19 viii. Remitted.

H20 x.

H22 xvi.

H23 xviii.

H32 L17. Released to thee. נשא

X'2.

"O'" Q or R. 6. Ceded.

X'12.

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Taking care. *H20 xi.* ΦΡΟΝΤΙΖΩΝ. ωψ?

H20 xii. ΠΡΟΕΝΟΗΘΗ.

H27 xxvii. Considerable; notable.

H27 xxvii.

To pour?

Priest. *H16 ii.* . *Perhaps* ΟΤΗΒ.

H34 A 2 Masc.

H17 iv. Priestess?

H31 L 3. Priestess.

H31 L 5.

H31 L 8. Priests.

H17 iv. High priests. ΑΡΧΙΕΡΕΙΣ.

H51 L15.

H17 iv. Sanctuary ΑΔΥΤΟΝ Priesthouse.

H74 B6. [*Of the great god of the temple of Memphis*]

H74 A5 a. Sanctuary?

H19 ix. Ordination; inauguration.

See Dates. H31 L4; H34 A5. A peculiar priest *in Ptolemais.*

Portion. *H19 ix. See Numbers.*

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SON. *H16ii.* ΠΨΕ. ΥΙΟΥ.

H18vi. ΕΚ.

H24 xxi. Children. ΤΕΚΝΟΙΣ

H31 L1. Son and daughter.

H31 L9. His Sons and daughters.

F. Koseg. Pl X.

H34 A1. Son and daughter.

H34 B2.

R1; T1, 1.

BUSIRIS. *H21 xiii. Scarcely* Βκ ογιρι.

SENCHONSIS. *H34 A11. See Pseuchonsis, Petechonsis.*

H34 B7.

A'4.

B'5.

SENAMUNIS. *H34 A10; B6. See Psenamunis.*

SENERIEUS. *H34 A9.*

H34 B4. Wants ⸗

A'3.

B'4.

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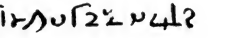
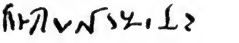
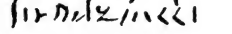
SENOSORPHIBIS. *H34 A10.*

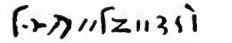
H34 B5. 

A'4.

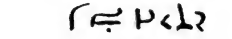
B'5. 

SENPOERIS. *H31 L7.* 

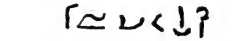
H31 L8.

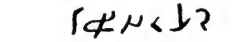
H31 L11. 

H34 A14.

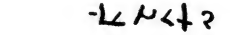
H34 A16. 

H34 B8. And elsewhere frequently.

K'3. Ch. MS. See ΟΥΗΡ. Β. 

DAUGHTER. *H17 iii.* ϢΕΡϨ. 

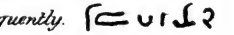
H17 iii.

H17 iv. 

R 2, 2.

T 2.

M 7. Probably.

X'1. Probably. 

TAXES. *H19 viii.* ΣΥΝΤΑΞΕΙΣ.

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108 (Ψ)... Δ?

Birth day. *H 28 xxviii.* ⲟⲩⲙ.

Burials. *H 23 xxiii. See Busiris.*

Times. *H 25 xxiii.* ΤΡΙΣ. ϹΟΠΤ

Artaba. *H 23 xvii.*

An Egyptian cubic foot, according to Capellus, holding 101 pounds of water, or 10 Imperial gallons.

South. *H 34 A 13. See* ⲥ

North. *H 34 B 10. See* ⲥ

Younger. *F' Koseg. Pl X 3.*

Pl X 4. See ϬΛΟΤ.

H 22 xv. Little? ΟΛΙΓΣΙ?

Sochoris. *Champ. T. n. 49 Hieratic.*

Punished; beat. *H 22 xvi.*

Rites. *See* ⲥⲙ.

Great. *H 20 xi.* ΟΜΕΓΑΣ ΚΑΙ ΜΕΓΑΣ.

Greatest. *H 25 xxiii.* ΚΥΡΙΩΤΑΤΟΣ.

Much; many things. *H 19 vi. See Numbers.* ϢΕ.

Stone? *H 30 xxxii. Possibly* hard.

Δ? *See Crime.* Δ.

Father. *H 36 ii. H 34 A 2. Rather* Ϭω *than* ΤΟΥΙ. *See Philopator.* ⲥ, ⲉ

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PHIBIS. *H34 A11*.

H32 L27.

A'5.

HALECIS. *H34 A9.*

HERACLITUS. *I'7*, Son of MEMNON.

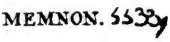
R'1.

HERIEUS. *H32 L22.*

HIRENE. *H17 iv.* EIPHNH. *Coptic always* ⲉⲓⲣⲏⲛⲏ.

R 2.

T 2.



AXE ? *Hieregl.* ? *Champ. T.n.38. See* Γ

ILLUSTRIOUS ? *Hieregl.* . *Champ. T.n.345. See*

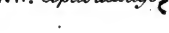
TOWARDS. *H34 B10.* *Blowing* NORTH.

A'4. *See Hasos.*

B'6. *perhaps a weathercock.*

H34 B15. North, *probably.*

A'5.



B'7.

H34 B17.

A'5.

B'7.

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Towards. *H34 A8.* The South. ϧαρηϲ?

H34 B12.

A'5.

B'6.

H34 B13.

A'5.

B'6.

H34 B14.

A'5.

B'7.

H34 A17. Possibly East. ϵϫϵϐϩτ, ϣϩι.

H34 B15.

A'5.

B'7.

H34 A17. Possibly West. πϵωϵντ.

B16.

A'5.

B'7.

H34 B16, A6

B'7. S W?

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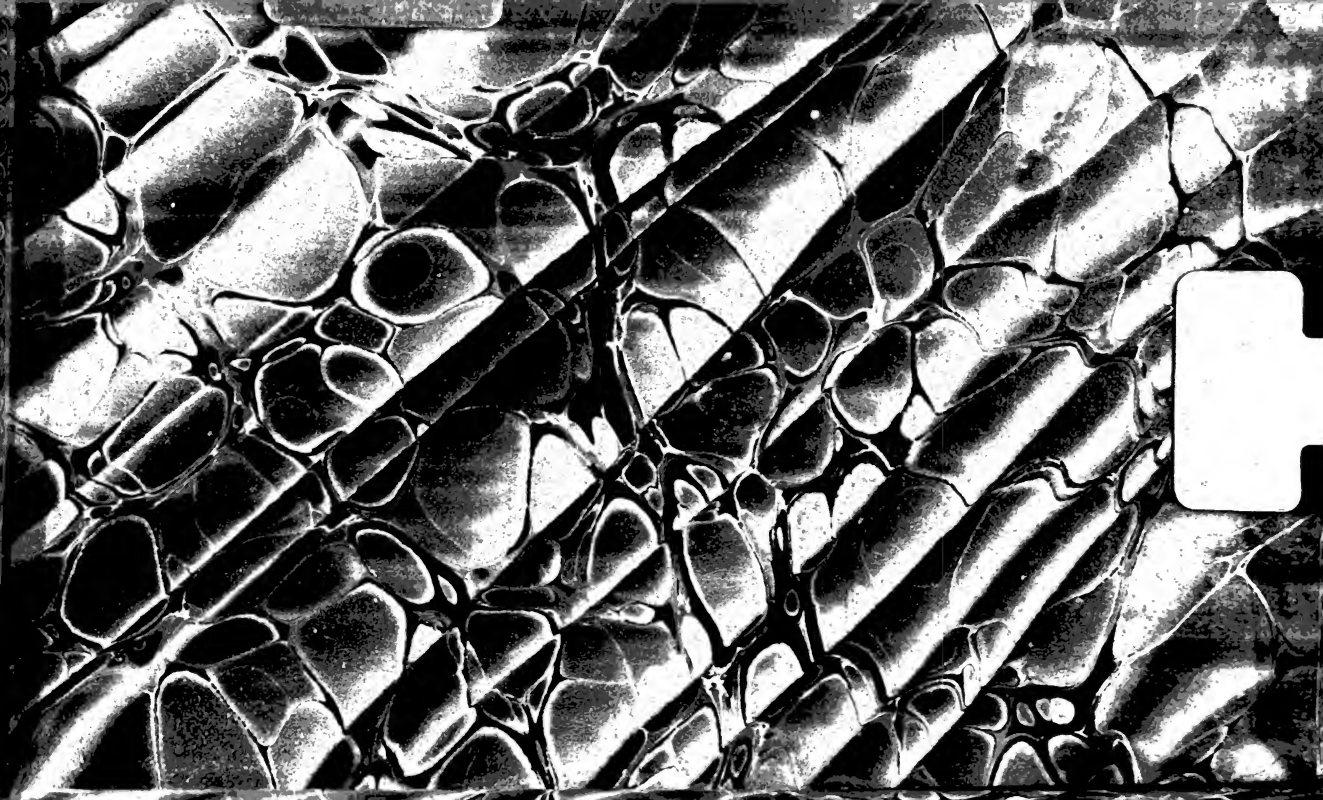
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